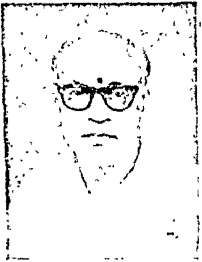
॥ धनञ्जयविजयम् ॥

आङ्गलानुवादेन सहितम्

प्रणेता आर्. रामसुब्रह्मण्यार्यः एम्.ए.,बी.टि.
प्राचार्यः संस्कृतविभागः
लयोला कालेज्, मद्रास्

अश्विनीप्रकाशितम्
सि, ६, लयोला कालेज् क्वार्टेर्स्
चूलैमेडु रोड्, मद्रास्-६०० ०९४
१९७४

प्रथमसंस्करणम्
First Edition



The Author

यो वै ग्रन्थाननेकान्छुभजनकमुखान्निःसृतान्दीपयित्वा
दन्तेनैकेन दान्तो जगति लिखितवान्नित्यमुक्तं मुकुन्दम् ।
विज्ञानोद्दीपनार्थं गजवदनममुं ज्ञानदीपाधिवासं
कल्याणानां निधानं कविभिरनुदिनं काम्यमानं भजेऽहम् ॥

Published with Financial Assistance from
The Ministry of Education and Social Welfare
Government of India

भारतराजकीयधनसाहाय्येन मुद्रितम्

Price Rs. 25/-

मूल्यम्

PRINTED AT
RAMAYANA PRINTING WORKS,
MADRAS-4.

श्रीः

DHANANJAYA VIJAYAM

(With English Translation)

By

PROF. R. RAMASUBRAHMANIA IYER, M.A., B.T.

LOYOLA COLLEGE, MADRAS-34

ASWINI PUBLICATIONS

'C' 6, Loyola College Staff Quarters

Choolai Medu High Road,

MADRAS-600094

1974

Price:

श्रीः

श्री शृङ्गेरी श्रीजगद्गुरुसंस्थानम् ॥

श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्त्यनाद्यविच्छिन्न श्रीशङ्कराचार्य गुरुपरंपराप्राप्त षड्दर्शन स्थापनाचार्य व्याख्यानसिंहासनाधीश्वर सकलनिगमागमसारहृदय सांख्यत्रयप्रतिपादक वैदिकमार्गप्रवर्तक सर्वतन्त्रस्वतन्त्रादि-राजधानी-विद्यानगर महाराजधानी-कर्णाटक सिंहासन प्रतिष्ठापनाचार्य श्रीमद्-राजाधिराजगुरुभूमण्डलाचार्य ऋष्यशृङ्गपुरवराधीश्वर तुङ्गभद्रातीरवासि श्रीमद्विद्याशङ्कर पादपद्माराधक श्रीजगद्गुरु श्रीचन्द्रशेखर भारती-स्वामिगुरुकरकमलसंजात,

श्रीजगद्गुरु शृङ्गेरी श्रीमदभिनव-विद्यातीर्थ स्वामिभिः ॥

अस्मत्प्रियशिष्य - श्रीरामसुब्रह्मण्यार्यविषये नारायणस्मरणपूर्वकं विरचिता आशिषः समुल्लसन्तु ॥

चमत्कृतिजनकवाक्यं काव्यमिति सुप्रथितम् । चमत्कृतिर्नाम सहृदयहृदयावगम्यः आनन्द एव । काव्ये वर्णनीयं वस्तु गिरिनगरादिकं लौकिकः पुरुषो वा भवति चेत् ततः लौकिक आनन्द एव फलम् । विश्वोत्पत्ति - विपत्ति - संस्थितिहेतुः शङ्करो यत्र वर्ण्यते ततः भगवदुपास्तिफलं स्वर्गश्चापवर्गश्च भवतः । सरसकवितासार्वभौमा नीलकण्ठ-मखिनः "यत्सन्दर्भे यदुल्लेखे यद्व्यंग्ये निभृतं मनः । समाधेरपि तज्ज्यायः शङ्करो यदि वर्ण्यते ॥" इत्यवोचन् ॥

यूयं धनञ्जयविजयं नाम काव्यं व्यरचयत । तेन च भक्तवत्सलस्य आशुतोषस्य किरातवेषधरस्य परमशिवस्य चिन्तनं विदधानाः तस्य कृपायाः पात्रतां प्राप्नुत । परमशिवभक्ताग्रेसरस्य धनञ्जयस्य चरित-मुपवर्णयन्तः भजनीयस्य परमेश्वरस्य महिमानं करुणातिशयं च कवि-सरणिमनुसृत्य सरसं प्रतिपादयन्तः पुण्यप्राप्तां वाणीं धन्यां अतनुत ॥

काव्यमिदं तत्र तत्र अवालोकयाम । सरसपदबन्धुरं नानावृत्तो-पात्तशोभं विविधालंकारालंकृतं महाकाव्यलक्षणलक्ष्यमास्ते इदं धनञ्जयविजयं काव्यमिति अस्माकं दृढो विश्वासः समजनि ।

आशास्महे च भगवान् शशिकलावतंसः युष्मान् इतोऽप्यतिशयानैः विद्यायुरैश्वर्यैः समेधयतामिति ॥

राक्षस चैत्र सुदि पञ्चमी }
बुधवासरः }
शृङ्गगिरिः }

इति नारायणस्मरणम्

श्रीः

आशंसा

श्रुतेन यत्नेन च वागुपासिता
ध्रुवं करोत्येव कमप्यनुग्रहम् ॥

अयि भोः, विपश्चिदमेमराः सहृदयाः ॥

प्रथितयशस्सु तत्रभवत्सु न ह्येतत्तिरोहितं यद्वाङ्मये काव्यस्य कीदृशं महितमास्पदमिति ।

काव्यं नाम लोकोत्तरवर्णननिपुणकविकर्म । कवेर्भावः कर्म वा काव्यम्—ईदृश्या व्युत्पत्त्या कविशब्दात् "गुणवचनब्राह्मणादिभ्यः कर्मणि" चेति सूत्रेण ष्यञ् प्रत्यये कृते काव्यपदसिद्धिरिति वैयाकरणी प्रसिद्धिः ।

'काव्यशास्त्रविनोदेन कालो गच्छति धीमताम्' इत्याभाणकप्रसिद्धिमनुरुध्य बुद्धिमतां प्रवृत्तिरपि काव्यशास्त्रप्रेरणया भवतीति 'णुद प्रेरण' इति धातोर्व्युत्पादितेन विनोदशब्देन द्योतिता भवति । एतेन काव्यशास्त्रे महता बुद्धिमतामादरातिशयः प्रख्यापितो भवति ।

'तददोषौ शब्दार्थौ सगुणावनलंकृती पुनः क्वापि' इति मम्मटीयकाव्यलक्षणानुसारं निर्दोषं सगुणं स्फुटास्फुटालंकारं च शब्दार्थयुगलं काव्यमिति काव्यलक्षणं भवति ।

श्रीमतां तत्रभवतां पुरतः समानमुपस्थाप्यमानमेतद्धनञ्जयविजयाख्यं ग्रन्थरत्नं नित्यदोषाभावात्प्रसादादिगुणसहितत्वादुपमानाद्यलंकारसहितत्वाच्च स्फुटमेव काव्यकोटिमेवाऽऽटीकते ।

'वाक्यं रसात्मकं काव्यं' इति लक्षणमपि शृङ्गारादिरसभूयिष्ठत्वादस्य काव्यस्योपपद्यते । दृश्यश्रव्यभेदेन विभक्ते काव्ये प्रकृतकृतेः श्रव्यत्वं निर्वि-

वादम्। अन्यकान्याग्यनेकप्रकरणानि। तत्र चास्य प्रकृतग्रन्थस्य अष्टादश-सर्गपरिमाणस्य धनञ्जयविजयस्य महाकाव्यलक्षणसद्भावान्महाकाव्यत्वमुररी-क्रियते। उपजीव्यस्य कथाभागस्य भेदाच्च काव्यं अभिनवसमालोचनेक्षिकया पुनर्द्विप्रकारकं भवति। यस्योपजीव्यकथाभागः पुराणाद्गृहीतस्तत्पौराणिक-मेवमेव यस्य च काव्यस्य नूतनेतिहासस्तदैतिहासिकम्। एवं चास्य धनञ्जयविजयस्य कथाभागः पुराणाद्गृहीतस्तत एवेदं महाकाव्यमिति पौराणिकं भवति।

सर्वजनविदितादितिहासरत्नादुद्धृतोऽस्यकथाभागः। अर्थगाम्भीर्येण संस्कृतसाहित्यजगति प्रथितेन शास्त्रकवितल्लजेन भारविणा 'किरातार्जुनीय-मिति नाम्नोपहारीकृतः, सहृदयलोकैर्मुहुर्मुहुश्चर्वितपूर्वोऽयं कथाभागः प्रकृतकवि-प्रतिभाशाणोल्लीढस्फूर्त्या विलक्षणचमत्कारकरम्भितसरलपदविन्यासेन कमप्य-ननुभूतमानन्दविशेषमुद्भावयन्सहृदयानभिमुखीकरोति।

काव्येऽस्मिन्महाकाव्यलक्षणं संप्रतिपन्नं वर्तते। अस्य शैली सरल-तमा। पाकश्च द्राक्षापाकः। प्रसादगुणपूर्णः। रीतिश्च वैदर्भी। भिन्न-वृत्तत्वं महाकाव्यानुगुणमादृतम्। उपमोत्प्रेक्षादिनैके अलंकाराः रसौचित्य-मनायासेनादृताः। इतिवृत्तानुगुणमुपदेशा लोकोक्तयश्च विवृताः। विविध-रसालंकारैरुपबृंहितमिदं काव्यरत्नं सहृदयानां कालिदासमनुस्मारयति। आ-प्रबन्धं कालिदासच्छाया अन्तर्लीना दरीदृश्यते। यथा—'उत्फुल्लपुष्पस्त-बकावनम्रा (१·२८) वर्णप्रकर्षं हरितोत्तरीयं (१·२९) इत्यादीनि निर्देशार्हाणि।

अन्यच्च विप्रलम्भशृङ्गारानुगुणं कविकुलगुरुणा कालिदासेनेदंप्रथमत-याऽऽदृतं मन्दाक्रान्तावृत्तं इतिवृत्तानुगुणमुपनिबध्नताऽनेन कविना स्वकृतेः कालिदासग्रन्थनैकट्यमभिव्यञ्जितम्। कवेरन्यच्छायायोनित्वमपि भूषणमेव न तु दूषणम्। पदबन्धे, वाक्यरचनायां अलंकारविन्यासे, कथाभागनिर्वहणे च सिद्धहस्तोऽयं कविः तत्र तत्र कालिदासं स्मारयति। यथा—

तपः स चक्रे तृणमर्जुनाख्यं
भुक्त्वासकृन्मुक्तविहारनिद्रः ।
जना वदन्त्यर्जुन इत्यतस्तं
तन्नाम लोकेऽद्य तथा प्रसिद्धम् ॥

'*उमेति माता तपसो निषिद्धा*
पश्चादुमाख्यां सुमुखी जगाम'

यथाह कालिदासः —

इति । तथा '*गन्तव्या या प्रवहति*' (९-४२), 'तत्र स्नात्वा कनखल'—(९·५०), '*ब्रह्मावर्तं तदनु* (९·५१) इत्यादिषु मेघसन्देशानुकरणं सहृदयानामपरोक्षं भवति । भ्रान्तं च काव्यमुपमाद्यलंकारशबलितं विलसति । स्थालीपुलाकन्यायेनोदाहरणद्वयमत्रोद्भियते—

अमुं शृणोत्यप्यतिदीनशब्दं
ददाति वाचं न कथं भवान्मे ।
मन्ये म शम्भुर्न कृपासमुद्रः
स स्थाणुरेवेति वदन्तु सन्तः ॥

अन्यत्र—

यतेर्हि वेषं किल रैवताद्रौ
पूर्वं सुभद्रार्थमकल्पयद्यः ।
भेजेऽधुना पाशुपतास्त्रमीप्सुः
सत्यं सुभद्रार्थमसौ यतित्वम् ॥

इति । तत्र तत्र इन्द्रकृत उपदेशः सार्वजनीनो वर्तते । किं बहुना, कालिदासस्य उपमा, भारवेरर्थगौरवं, दण्डिनः पदलालित्यं नीलकण्ठस्य मुग्धेन्दु-

फलानिभा वक्रोक्तिः, अपि च अनुप्रासयमकादिशब्दालंकारा इत्येतैर्महारत्नैः स्थानानुसारं खचितमिदं काव्यचित्रं कस्य मनो न हरति ।

ग्रन्थकर्ता महाकविः रामसुब्रह्मण्यशर्मा आधुनिकसंस्कृतसमाजे प्रसिद्धः । श्रेष्ठपुरीनिवासिनां पण्डितवरेण्यानां रामनाथशास्त्रिणां पुत्रः शैशव एवाधीतविद्या एते महाविद्याशालायामध्यापकपदवीमलंकृत्य निरन्तरं संस्कृतसेवानिरताः वर्तन्ते । तैरनेकानि काव्यरत्नानि रचितानि । शास्त्राभ्यासेन, विदुषां सेवया, भारत्यनुग्रहविशेषेण, नैसर्गिकप्रतिभया चानर्गलवाग्झरीसंपन्नाः सरसकाव्यरचनाचञ्चवो विराजन्ते । तेषां ग्रन्थरत्नेषु अन्यतममुत्कृष्टं चेदं प्रकृतं महाकाव्यम् । एतेषां महाभागानां परिश्रमेण प्राचीनमहाकाव्यपरंपरा सुरक्षिता वर्तते । आधुनिकसंस्कृतसाहित्यपोषणे महदुपकृतं तैरेतद्ग्रन्थप्रणयनेन । कवेरयमुत्कृष्टोद्योगः सर्वैः सहृदयैरभिनन्दनीयः । इदं च काव्यं महाविद्याशालासु पाठ्यग्रन्थकोटौ निवेशयोग्यं भवति । अस्य महाकवेर्वाणी अनुस्यूतं संस्कृतसाहित्ये प्रवहन्ती सहृदयानाप्लावयतु इति आशासे ।

इति

विदुषां विधेयः

वि. बालकृष्ण शास्त्री

प्रधानाध्यक्षः

मद्रपुरी संस्कृतकलाशाला मयूरपुरी,

मद्रपुरी–६००००४.

२-१२-१९७४

॥ श्रीः ॥

श्रीमत्परमहंस परिव्राजकाचार्यवर्य
श्रीमच्छंकर भगवत्पादप्रतिष्ठित
श्रीकाञ्ची कामकोटि पीठाधिप जगद्गुरु
श्रीमच्चन्द्रशेखरेन्द्र सरस्वती श्रीपादादेशानुसारेण
श्रीमज्जयेन्द्र सरस्वती श्रीपादैः

केरलमध्यवर्ति-श्रेष्ठपुर्थमिजन - विद्वद्वररामनाथसुपुत्राय विदुषे श्रीमते रामसुब्रह्मण्यशर्मणे क्रियते नारायणस्मृतिः ।

भवता विरचिते धनञ्जयविजयनामके महाकाव्ये किरातार्जुन-युद्धादिमहाभारतकथामाधारीकृत्य इन्द्रकील - गन्धमादनगिरि-समुद्रेन्द्रविमानवर्णनम्, भूमेः स्वर्गपर्यन्तं मार्गस्य निरूपणं, पुण्य-क्षेत्र-तीर्थविशेषप्रभावः दशावतारवर्णनं, नलोपाख्यानं, नारदेन धर्मपुत्रं प्रति स्वधर्ममहिमप्रतिपादनं, अर्जुनं प्रति इन्द्रकृतभक्ति-स्वरूपोपदेशः शिवस्तुतिरित्यादिविशेषाः नैकवृत्तभासुरैः वैदर्भीरीति-द्राक्षापाक-घटितैः अर्थपुष्टियुतैः उपमावक्रोक्त्याद्यनेकालंकारालंकृतैः अष्टादशसर्गैः संयक् प्रतिपादिता विद्यन्ते । इदं काव्यमुत्तराभिमन्यु-विवाहेन पूर्तिमापन्न वर्तते ।

काव्यरसिकाः आस्तिकाः एतत् काव्यं पठित्वा भगवद्भक्ति-मभिवर्धयन्तः श्रीकृष्णप्रसादात् सर्वाणि मङ्गलान्यवाप्नुयुरिति ।

अस्योत्तमकाव्यस्य कर्ता श्र रामसुब्रह्मण्याख्यो भवांश्च उपर्यु-पर्येवं विधान् ग्रन्थान् विरचयन् प्रेयः श्रेयः परंपराभाग् भूयादिति चाऽऽशास्महे ।

यात्रास्थानम् कलवै ग्रामः
(उदीच्य पडाग्ग्व मण्डलम्)
राक्षमाऽऽश्विनशुद्ध प्रथमा

नारायणस्मृतिः

FOREWORD

It gives me great pleasure to write this short foreword to Sri Ramasubramaniar's Mahakavya, *Dhananjayavijayam.*

I consider this a rare privilege, especially since the author's father, Sri Ramanatha Sastri, whom I knew well in my early years, was a pupil of my illustrious father, Sabdikatilaka Panditaraja Ayya Sastrigal of Chendamangalam (Cochin State).

The author has done his best to endow this poem, describing the glorious exploits of Arjuna, with all the attributes of a Mahakavya, as explained in his Introduction.

A casual look at the stanzas in the eighteen Sargas of the poem must impress the reader with the variation in the metres employed. I have no hesitation in saying that the rhythmic flow of the lines wherever you may turn, is almost impeccable.

I must also pay a well-deserved tribute to the author for the uniform clarity and simplicity of the diction, though unfortunately a few errors have crept in, which I hope will be removed from the next edition of the book.

The poem is on the whole a creditable achievement, and I have no hesitation in saying that the author deserves every encouragement.

Madras-
15.2-1975

(Sd) A. RAMA IYER,
Retd. Principal.

AN APPRECIATION

(Shri C. R. Pattabhiraman)

It is not easy to write a Kavya in Sanskrit today. Very high standards have been set up in Sanskrit literature in the matter of spiritual and philosophical writings, drama and poetry. We look up to a Sankara or Ramanuja or a Vedanta Desika or Appayya Deekshita in the spiritual and philosophical fields and to a Kalidasa or Bana or Harsha so far as literature is concerned.

Brahmasri Ramasubramanyam, an ardent devotee of Sri Gnanananda Swamigal of Tirukoilur, has written "Dhananjaya Vijayam" under the inspiration of that great Saint who passed away recently. He has brought out in this Kavya, almost all the metres employed by Kalidasa. This itself is no mean achievement. In addition, we have elaborate definitions of 'Ahimsa' (non-violence), 'Bhakti', 'Dharma', etc., well illustrated.

'Dhananjaya Vijayam' deals with Arjuna's life and achievements up to the stage of the 'Bhagavat Gita'. It narrates how the best of the Pandu Princes equipped himself not only for the great war but also for the great "Upadesa" in the 'Gita'. We find him in his father, Indra's court in the Heavens shocked by the way of life amongst 'Devas'. He later realises

that their standards and way of life were different from those of mortals on earth. We similarly see him as an ascetic praying to 'Ishwara' and securing boons and "astras" after severe trials. We also see him fulfilling the role of a great house-holder and husband marrying many princesses who were his admirers.

In the Gita, the Lord says at the time of Mahabharata war that He incarnated as Vasudeva and he was also Dhananjaya among Pandu Princes. The word Dhananjaya "Conqueror of wealth" occurs in important places in the Gita.

Dr. S. Radhakrishnan has pointed out how the Supreme Purusha Narayana manifested himself as Krishna and how Arjuna was 'Nara' and 'Jeevatma'. The 'Jeeva' seeks reunion with the Paramatma.

There are a few 'mantras' relating to Arjuna. In the Mahabharata, we are told that one can conquer enemies, internal and external, by repeating Arjuna's name.

धर्मो विवर्धति युधिष्ठिरकीर्तनेन
पापं प्रणश्यति वृकोदरकीर्तनेन ।
शत्रुर्विनश्यति धनञ्जयकीर्तनेन
माद्रीसुतौ कथयतां न भवन्ति रोगाः ॥

Even today many pious Hindus refer to the 'Sloka' mentioning Arjuna's names when they hear thunder in the sky. Finally in the 'Gita', we are told that wherever there is Krishna and Arjuna, success and prosperity will follow.

"यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥"

Sri Ramasubramaniam deserves congratulations on this publication. Students of Sanskrit will find in this book not only mellifluous diction but also lofty thoughts. I have no doubt that it will be read widely not only in India but also outside in the Sanskrit world.

"The Grove"
Tyanampet, Madras-18.
16th November 1974.

(Sd.) *C. R. Pattabhiraman*

INTRODUCTION

The historian and the literary artist both depict an individual or a society or a nation; but there is an essential difference in approach between the two. Ordinarily the historian is concerned with external features of the individuals or of the age, while the literary writer is concerned with what constitutes the character or inner structure of the individuals or the society he depicts. However, the modern historian is tending towards the aim of the literary artist too, and tries to probe also into the depth of character. But the ultimate objective of the truly literary artist has always been to indicate what, in his opinion, the ideal individual or nation ought to be. This is one of the distinctive features of a 'Mahakavya'.

A 'Mahakavya' is a kind of window through which the real culture and art of a nation can be seen. How to lead a dignified life, how to overcome miseries, how to behave, how to adjust ourselves, how to solve human problems and how to face situations—these and other values of life are dealt with in a mellifluous way in a 'Mahakavya' to show "how a man must be."

It is said a Mahakavya must have a theme usually taken from an epic or from History. In this Mahakavya 'Dhananjaya Vijayam' the theme has been taken from the 'Vanaparva' of the Mahabharata. Inspired by an idea given in Shakespear's 'As you like it', I have chosen 'Vanaparva' for my theme. "Sweet are the uses of adversity." This idea was expressed by 'Duke Senior' mainly because of his life experienced in exile in a forest.

A writer must choose a hero endowed with many good qualities and noble traits. Just as the shoe flower is taken as a typical flower to study its various parts, a typical hero is taken by a Mahakavi as the central figure around which a Mahakavya may be painted in colours. Arjuna fulfils that purpose in this Mahakavya.

Another feature of a Mahakavya is the division of the work into various cantos. 'सर्गबन्धो महाकाव्यम्'. All the cantos must be properly and coherently connected. A canto must deal with a particular idea directly connected with the traits of the hero. Each idea emerges from a consideration of a number of facts. This Mahakavyam "Dhanjaya Vijayam" has eighteen cantos. In the first canto we get an idea of the steadfastness that is essential in the pursuit of a goal. Arjuna, the hero is not deterred by situations, temptations and other impediments in achieving his aim of getting a divine weapon. Similarly in the second canto we find Arjuna, jumping to a sudden conclusion and forming a wrong judgment. This accounts for his severe fight with Siva in which he loses all his weapons and is defeated. Thus we get an idea from this canto that we must not come to a hasty canclusion. Othello's suspicion of Desdemona's character on seeing a hand-kerchief was due to a wrong judgment. There must be a proper understanding of facts before plunging into action. Othello's intention in wiping out a bad character from the world might be right. But he was too hasty in his conclusion that Desdemona was wicked. He did not suspend his judgment for a test. That accounted for the tragedy. Much in the same way we get an

idea from another Canto that 'avarice' ends *in* disastrous consequences. Shylock in Shakespear's 'Merchant of Venice' had an avarice for wealth. Consequently his "ducats" and his daughter disappeared *from him*.

Ideas like these have the power to reform men and through *such* men a *society and through society* a whole nation. This is the ultimate aim of a Mahakavya. If this is achieved the purpose of a Mahakavya stands fulfilled. It is not necessary that a writer should follow strictly the details of the original text. He can make changes to suit the context and his aim. That is why there is no rigidity about the definition of a 'canto' (सर्ग) *In this Mahakavya two changes have* been made from the original text of the Mahabharata. Indra in the course of giving some advice to his son Arjuna, has alluded to the story of Nala and Damayanti. In the original text this story is narrated by a sage to Dharmaputra. Similarly Indra speaks about the nature of 'Dharma' in the various 'Yugas' *in the course of his* advice. *In the original text this* is told by Hanuman to Bhima. My intention in writing this Mahakavya is to introduce such ideas as are apt to mould the minds of present day citizens. Hence the change. Dignity of labour, definition of Dharma, 'Bhakti', non-violance and the *like* are some of the ideas illustrated in this book. As far as possible I have *followed the rules* regarding a Mahakavya as laid down by poetics. All the 'Rasas' (sentiments) find a place in this Mahakavya as 'Rasas' are supposed to be the 'Soul' of a 'Kavya'. Viswanatha, a well known sanskrit rhetorician says in his 'Sahityadarpana' 'काव्यं रसात्मकं वाक्यम्' वीर *is the dominant* "Rasa" *in*

CONTENTS

Canto III

1. Siva reveals his real form and Arjuna surrenders at his feet.
2. Arjuna's 'stuti'.
3. Siva blesses Arjuna and presents his 'Pasupata' weapon and disappears.
4. The arrival of the Lords of the directions. All of them except Indra bless Arjuna with boons and presentations.
5. Indra informs Arjuna that his charioteer Matali will be sent to take him to Heaven. All the lords of the directions disappear.

Canto IV

1. Arjuna's relaxation after his penance; his soliloquy.
2. Arrival of Indra's Chariot.
3. Description of the divine Chariot.
4. Arjuna receives Matali and takes leave of the Indrakila Mountain.

Canto V

1. Description of the path from Earth to Heaven.
2. Arjuna is given a hearty welcome in Heaven.
3. Description of Arjuna's procession along the royal path.
4. Arjuna's impression about the Heaven.
5. Arjuna's meeting with Indra in the Assembly Hall.
6. Description of the dance performed by the water-nymphs.

Canto VI

1. Arjuna's life in the Heaven.
2. He is given tution by Chitrasena in Fine Arts.

this Mahakavya. शृङ्गार, अद्भुत, करुण, भयानक and the like are also seen supporting this dominant sentiment. Even शान्तरस can be seen then and there. Descriptions of mountain, city, battle, sea etc., can also be found in this Kavya.

A word about the origin of this work

My father late Sri 'Karar' Ramanatha Sastrigal of Parur was well versed in Sanskrit particularly in 'Vyakarana' and 'Tarka'. ('Karar' is our family symbol handed down to us from a distant past). My father was a close contemporary and disciple of Brahmasri Ayya Sastrigal of 'जयन्तमङ्गलम' Chendamangalam in the former Cochin State (Kerala State) It was my father's last desire to write a Mahakavya. It was in the year 1117 ME (1941 AD) while we were travelling in a boat "Chitrabhanu" in the Chitrabhanu 'Samvatsara' that I made the promise to my father of fulfilling his desire just before that boat capsized in 'Vembanadu' lake.

Sri Sri Sri Jnanananda Swamiji, the great Saint of Tirukoiloor who took his immortal frame after a long period of one hundred and seventy-two years, reminded me of this promise and directed me to take up this work in the year 1970 A.D. With his blessings and with his timely encouragement given to me then and there by my well-wishers I was able to complete the work in the same year itself. When the work was almost completed I was laid up with 'Rheumatism'. But 'Rheumatism' could not deter me from fulfilling my promise given to my father. Recalling to my mind Melpathoor Narayana

Bhattatiri's success in writing his Narayaneeyam I prayed the almighty who is residing, in a concentrated spiritual form at 'Guruvayoor'. The prayer was heard. The moment I composed twenty three verses abridging the entire 1023 verses of Narayaneeyam', I was completely cudre of Rheumatism. This piece of twenty three verses finds a place in the beginning of the sixteenth Canto of this book.

Though this work is intended mainly for the use of University students, care has been taken to make it useful and interesting to the general readers who wish to acquaint themselves with the treasures of Sanskrit literature and Indian culture.

I wish to mention here with gratitude that in bringing out this book I have been considerably benefitted by the timely suggestions rendered by Sri R. Ramakrishna Iyer M.A., retired Professor of Sanskrit, Jain College, Madras. Special mention is to be made of the sincere help and co-operation rendered by Sri E.V. Harihara Iyer,Ramayana Printing Works Madras in the printing of this book.

Suggestions for inprovement of this book in future editions will be received with respect and gratitude from friendly critics.

CONTENTS

Canto III

1. Siva reveals his real form and Arjuna surrenders at his feet.
2. Arjuna's 'stuti'.
3. Siva blesses Arjuna and presents his 'Pasupata' weapon and disappears.
4. The arrival of the Lords of the directions. All of them *except Indra bless Arjuna with boons and presentations.*
5. Indra informs Arjuna that his charioteer Matali will be sent to take him to Heaven. All the lords of the directions disappear.

Canto IV

1. Arjuna's relaxation after his penance; his soliloquy.
2. Arrival of Indra's Chariot.
3. Description of the divine Chariot.
4. Arjuna receives Matali and takes leave of the Indrakila Mountain.

Canto V

1. Description of the path from *Earth* to *Heaven.*
2. Arjuna is given a hearty welcome in Heaven.
3. Description of Arjuna's procession along the royal path.
4. Arjuna's impression about the Heaven.
5. Arjuna's meeting with Indra in the Assembly Hall.
6. Description of the dance performed by the water-nymphs.

Canto VI

1. Arjuna's life in the Heaven.
2. He is given tution by Chitrasena in Fine Arts.

3. Indra gives rare divine weapons and arrows to Arjuna.
4. Chitrasena meets Urvasi and gives a good description of the different traits and virtues of Arjuna.
5. Urvasi is asked to meet Arjuna for a conjugal union.
6. She approaches Arjuna who receives her with all respects He treats her on par with his mother Kunti.

Canto VII

1. Urvasi tries to attract Arjuna in various ways.
2. Disappointed in her attempt she curses Arjuna:
3. Indra passifies Arjuna and says that Urvasi's curse will be a blessing in disguise and explains the nature of that curse.
4. Lomasa's arrival in Indra's Assembly Hall. Indra speaks about Nara and Narayana.
5. The King of Gods directs the Sage Lomasa to meet Dharmaputra and his brothers on the Earth and take them to pilgrimage.
6. Sage Lomasa leaves the Heaven for the Earth.

Canto VIII

1. Dhritarashtra's dream and lamentations.
2. He makes a contrast between his son Duryodhana and Arjuna.
3. Sanjaya speaks very high of Arjuna and tells Dhritarashtra about the life lead by Pandavas in the forest.
4. Sanjaya reminds Dhritarashtra about Pandavas' spirit of retaliation and also of the cruel deeds done by Duryodhana to Pandavas.

Canto IX

1. Description of the grief of separation of Pandavas and Panchali from Arjuna.

2. Narada's arrival and his speech about the *greatness* and importance of pilgrimage.
3. Description of the various holy places in India.
4. Narada persuades Dharmaputra to go on pilgrimage.

Canto X

1. Lomasa's *meeting* with the Pandavas.
2. Lomasa is leading Pandavas and other Sages in their pilgrimage.
3. Bhima meets Hanuman. The death of the demon 'Jatasura' at the hands of Bhima.
4. Bhima's fight with demons. Kubera and *his friend* are set free from the effect of Agastya's curse.

Canto XI

1. Arjuna starts with Matali to crush the demons 'Nivatakavachas'
2. Description of a rough sea.
3. Battle between Arjuna and 'Nivatakavechas'
4. Arjuna's victory over Nivatakavachas.

Canto XII

1. A short *description of the floating city of the* demons Peulomas.
2. Fight between Arjuna and the demons
3. Arjuna discharges the 'Pasupata' arrow.
4. The efficacy of the 'Pasupatastra' and its workings.
5. Death of Poulomas and *Kalakeyas in the battle.*
6. Arjuna returns victorious to Heaven with Matali.

Canto XIII

1. Matali praises Arjuna and gives a description of the pathetic conditions of the wives of those demons killed in the battle.
2. Arjuna's march through the royal path in the Heaven.
3. Reception given to Arjuna by the celestials.
4. Meeting of Indra and Arjuna—father and son.
5. 'Divyabhisheka' given to Arjuna with purified waters.
6. Indra places a golden 'Kireeta' (Crown) on Arjuna's head and speaks very high of Arjuna's heroism.
7. Arrival of Siva and Parvati. Reception given to them by the gods. Siva praises Arjuna and persuades him to ask for a boon.
8. Arjuna pleads before Siva to show mercy on the innocent people on earth. Having blessed Arjuna Siva and Parvati disappear.
9. Indra defines "devotion" to god.

Canto XIV

1. Indra speaks about the nature of various 'Yugas'.
2. Indra alludes to the story of Nala and Damayanti.
3. Arjuna leaves the Heaven for the Earth.
4. Panchali falls senseless due to unbearable grief of separation from Arjuna.
5. Dharmaputra laments. Draupadi regains consciousness.
6. Draupadi speaks about her dream.

Canto XV

1. Arrival of Arjuna to the mountain, Gandhamadana.
2. Description of Gandhamadana mountain.

3. Arjuna's meeting with his brother and the great Sages.
4. *Reception given to Matali who reveals Arjuna's victory* over Urvasi and the demons.
5 Arjuna's happy hours with his brothers and Panchali.
6. Indra's arrival with the celestial beings and his blessings.

Canto XVI

1. Narada arrives at the palace of Krishna singing songs in praise of the various incarnations of Vishnu:
2. Narada meets Krishna and informs about the evil design of Duryodhana to wound the feelings of Pandavas.
3. Krishna assures Narada that Arjuna will show his valour even without divine weapons before the very eyes of Duryodhana.
4. Narada meets Pandavas and explains the importance of 'Swadharma' and praises Pandavas' adherence to 'Swadharma'.
5. Narada causes all the divine weapons of Arjuna disappear from him.
6. Duryodhana's grand procession and his disappointment.

Canto XVII

1. Pandava's life in disguise in the country of Virata.
2. Keechaka's death at the hands of Bhima.
3. Duryodhana sends an army to the Virata Kingdom for steeling the royal cows. Virata goes out to foil that attempt.
4. With an army Duryodhana himself goes to Virata's capital city with the same intention.
5. Uttara, the son of Virata King goes to the battle field with Brihannala as his charioteer.

Canto XVIII

1. Arjuna reveals himself and meets the enemy.
2. Battle between Duryodhana's army and Arjuna.
3. Arjuna discharges 'Mohanastra' and all the enemies are deluded.
4. Uttara returns victorious. All the Pandavas reveal their real identity.
5. Marriage of Uttara with Abhimanyu.
6. Conclusion.

॥ श्री गुरुभ्यो नमः ॥

श्रेष्ठपुरीनिवासिना श्रेष्ठगुणोपेतस्य पण्डितवरेण्यस्य

वे रामनाथशास्त्रिणः प्रियपुत्रेणाष्टमेन

रामसुब्रह्मण्यशर्मणा विरचितं

महाकाव्यम्

॥ धनञ्जयविजयम् ॥

—:o:—

प्रथमः सर्गः ।

ओंकारबीजं गिरिजाकुमारं
  दिव्यप्रसन्नास्यमचिन्त्यरूपम् ।
मातृप्रशस्ताङ्कगतं महान्तं
  काव्यात्मकं तं हृदि भावयामि ॥ १ ॥

अनन्तमानन्दरसं प्रदातुं
  कवित्वशक्तिं विमलां च कीर्तिम् ।
भक्ताय या सा भवति स्वतन्त्रा
  शिवाय मे स्याच्छिवकाम्युमाम्बा ॥ २ ॥

आद्यन्तसेतुं भवमोक्षसेतू
  भित्वा भवाब्धेर्भवसन्निधाने ।
यस्यैव पादौ नयतो मुमुक्षुं
  तं रामनाथं पितरं स्मरामि ॥ ३ ॥

इहांशुजालैरिव पूर्णचन्द्रो
यः सज्जनान् रञ्जयति स्वपद्यैः ।
वाल्मीकिमादौ कविपुङ्गवं तं
विशाखरूपान्तरमाश्रयेऽहम् ॥ ४ ॥

ईदृक्स्वधर्मोऽथ र न त्वधर्मा-
नितिप्रबोधाय पुराणकर्ता ।
ग्रन्थाननेकान्निबबन्ध योऽसौ
व्यासोऽस्तु नित्यं मम मार्गदर्शी ॥ ५ ॥

उमामहेशौ प्रणमामि वन्द्यौ
वदन्ति सन्तस्तु ययोः प्रभावम् ।
कर्तुं प्रपञ्चं किल तं विकर्तुं
लीलेति संहर्तुमपि प्रयुक्तम् ॥ ६ ॥

ऊर्ध्वं समाकृष्य सुखं प्रदाय
प्रयत्नशीलं जनमात्मशक्त्या ।
अन्ते परानन्दमपि प्रदातुः
पादौ मनस्तूलिकया लिखामि ॥ ७ ॥

ऋचो ऋषिभ्योऽपि नमो महद्भ्यः
सप्रश्रयं सम्प्रति गायतो मे ।
अर्थोऽनुधावत्यतिसौष्ठवानि
पदानुसारं वचनानि येषाम् ॥ ८ ॥

एणाङ्कतुल्यः स सुधांशुदृष्टि-
व्यासः कदाचित्करुणार्द्रचेताः ।
विचिन्तयामास विनाभिन्नान्स्तां
स्वबान्धवान्कौरवपाण्डवादीन् ॥ ९ ॥

ऐक्यं चिकीर्षुः स तु बान्धवानां
पौत्रान्प्रवक्तुं हृदि निश्चिकाय ।
परस्परं कौरवपाण्डवाना-
मधार्मिकाणामथ धार्मिकाणाम् ॥ १० ॥

ओघः स सिन्धोरिव संप्रवस्थे
हिमाचलात्कौरवराजधानीम् ।
सुयोधनादीनवलोक्य तेषा-
मधर्मिणां धर्मविबोधनार्थम् ॥ ११ ॥

औचित्यवृत्तिः किल भाविकाले
भाग्यप्रदात्रीति मनीषिवाक्यम् ।
विस्मृत्य कश्चिद्यदि कर्म कुर्या-
दधःपतत्येव स भाग्यहीनः ॥ १२ ॥

अंसं प्रचाल्य प्रियमातुलस्य
खलस्य दुष्प्रेरणया खलोऽसौ ।
औचित्यहीनः स्वपितामहं तं
[illegible] ॥ १३ ॥

अस्तंमितात्मा तदनु प्रतस्थे
दत्वा महात्मा स सुयोधनाय ।
आः ! दुष्ट पापिन्नचिरात्तवोरुं
भीमो ध्रुवं भेत्स्यति शापमित्थम् ॥ १४ ॥

विचिन्त्य किञ्चित्स जगाम वेगा-
द्द्रष्टुं स्वपौत्रं प्रियधर्मपुत्रम् ।
अद्वैतवान्द्वैतवने वसन्तं
सार्धं स्वपत्न्या स्वसहोदरैश्च ॥ १५ ॥

आयान्तमारान्मुनिपुङ्गवं तं
पिबन्दशा पाण्डुसुतः स धर्मी ।
जवेन धावन्ननुजैः समेतः
प्रत्युज्जगामाश्रुसपर्ययैव ॥ १६ ॥

पितामहं धर्मविदं स धर्मी
भक्तिप्रवाहैरभिपिच्य पूज्यम् ।
प्रदाय पाद्यं महते तथार्घ्यं
स प्राञ्जलिः संयमिनं जगाद ॥ १७ ॥

महाप्रभो स्वागतमार्तबन्धो
भवाम धन्याः भवतः प्रसादात् ।
अर्कांशुसंपर्कवशान्निशायां
प्रकाशते किं न विधुः कलाभिः ॥ १८ ॥

सूर्योदयः सुप्तसरोरुहाणां
ज्योत्स्नाकरः शोकघनान्धकारे ।
चैतन्यनौकास्ति भवान् भवाब्धौ
सौभाग्यहेतुश्च तथा स्वयं नः ॥ १९ ॥

कृताः किमर्थं भवता पुराणाः
येनात्मसूत्राणि कृतानि लोके ।
सत्यं भवत्येव सतां प्रवृत्तिः
काले हि कल्याणकरी जनानाम् ॥ २० ॥

ज्ञानोदये भ्रान्तिमतिः कुतः स्या-
त्कुतः स्थिते चर्हिणि सर्पभीतिः ।
कुतोऽस्ति दुःखं भवदाश्रिताना-
मुक्त्वैवमस्याङ्घ्रियुगे पपात ॥ २१ ॥

उत्तिष्ठ वत्सेति वदन्कराभ्या-
मुत्थाप्य धर्मात्मजमालिलिङ्ग ।
क्रुधाऽऽह दुर्योधनमेत्य बुद्ध्या
लुप्तोऽसि किं मूढ सुयोधन त्वम् ॥ २२ ॥

धर्मात्मजस्य स्वयमुत्तमाङ्गं
चिरं स्वहस्तेन स बाष्पनेत्रः ।
संवाहयामास दयार्द्रचेताः
प्रशान्त्वयामास मिताक्षरैश्च ॥ २३ ॥

अलं विषादेन शुभं च भूया-
दिति स्वहस्तेन परामृशंस्तम् ।
आश्लिष्य पौत्रानितरानपीत्थं
तान्दीर्घदर्शी पुनरित्युवाच ॥ २४ ॥

अस्त्येव नूनं महिमा हिमाद्रे-
र्हिमादिहिंस्रप्रकृतस्य तस्य ।
इन्द्रानुमेयं गिरिमिन्द्रकीलं
धत्ते यतोऽसौ सगुणं गुणज्ञः ॥ २५ ॥

शैत्यादमुं शैशिरमामनन्ति
देवैः सदामानिततुङ्गशृङ्गम् ।
महेन्द्रसंचारमहाद्रिमेनं
महेन्द्रशैलं च वदन्ति सन्तः ॥ २६ ॥

तटेरुहाणां सरितो द्रुमाणां
धूतासु शाखासु समीरणेन ।
ध्रुवं तदाभाति नदीदुकूलं
रम्योरुदेशाद्रसिकेन कृष्टम् ॥ २७ ॥

उत्फुल्लपुष्पस्तबकावनम्रा
लताः सहर्षं फलवन्धिवृक्षान् ।
उज्जृम्भमाणा उरमा नवोढाः
प्रियान्प्रियेणैव परिष्वजन्ते ॥ २८ ॥

लतासु तत्पर्णपुटेषु मन्ये
विचित्रपुष्पस्तबकानि दृष्ट्वा ।
वर्णप्रकर्षं हरितोत्तरीयं
धत्ते धरित्री रमणीयगात्रे ॥ २९ ॥

नीहारशृङ्गैर्बहुभिः परीतं
वृक्षैरनेकैर्विततं तमद्रिम् ।
विलोक्य मन्येत विमानगामी
वैडूर्यमध्ये हरिरत्नशोभाम् ॥ ३० ॥

अव्यक्तगीतिर्भ्रमराङ्गनानां
शिखण्डिनामद्भुतताण्डवं च ।
सहंसनादो जलपातशब्दः
पुष्णन्त्यमून्यस्य मनोहरत्वम् ॥ ३१ ॥

सन्तं च धन्यं पुरुषं च धीरं
मान्यातिथिं मानधनं महान्तम् ।
वातेन शश्वच्चलिताद्रिवृक्षाः
समाह्वयन्तीव लताग्रहस्तैः ॥ ३२ ॥

क्वचित्सुदीर्घाक्षिमृगाश्चरन्ति
क्वचिच्च रम्या सितहंसपङ्क्तिः ।
एकत्र नद्याः सलिलप्रवाहाः
सर्वत्र बाणाः कुसुमायुधस्य ॥ ३३ ॥

अमूल्यरत्नाकरमिन्द्रकीलं
शीर्षैरनेकैर्विततैः प्रगुप्तम् ।
सतां विभूत्यै हिमवान्निधत्ते
स्ववक्षसा विष्णुमिवादिशेषः ॥ ३४ ॥

सर्वत्र शश्वन्मृगनाभिगन्धैः
समं गिरिर्भाति मृगाङ्कनाभिः ।
स वायुना वासितभूमिभागाः
सरोजकिंजल्कसमाश्रितेन ॥ ३५ ॥

गिरौ समालोक्य सरस्वती सा
सत्काऽपसामग्र्यसमृद्धिमत्र ।
वाग्रूपिणी वासमभीष्टसिद्ध्यै
सदापि चक्रे ननु वस्तुकामा ॥ ३६ ॥

सम्पत्कराण्यत्र मनोहराणि
विचित्रवस्तूनि निशाम्य माता ।
पद्मानि पद्मा गिरिपद्मिनीषु
चक्रे चिरावासमतिप्रहृष्टा ॥ ३७ ॥

तथापि तत्रातिथयो न यान्ति
न दृश्यते दिग्गजनाधिवासः ।
न किन्नरा नापि नराश्च सन्ति
महाप्रभावो हि पिनाकिनोऽसौ ॥ ३८ ॥

तत्रैव गत्वा तपसा प्रतोष्य
देवेन्द्रसूनुर्हरमिन्दुचूडम् ।
लभेत तद्‌विजयाय तस्मा-
त्पिनाकिनः पाशुपतास्त्रमेव ॥ ३९ ॥

उक्त्वा महानित्थमथार्जुनाय
योग्याय तस्मै प्रददौ दयालुः ।
सुचित्रकाराय यथा सुवर्णं
तथा महामन्त्रमभीष्टसिद्ध्यै ॥ ४० ॥

पिता महात्प्रीतिवशादवाप
प्रतिस्मृतिं नाम तु मन्त्ररत्नम् ।
यस्य प्रभावात्सहसा किलासौ
प्रवृद्धशक्तिर्विजयस्तदाऽभूत ॥ ४१ ॥

व्यासस्ततः प्रस्थितमर्जुनं त-
मनुप्रयातुं सहसा सहायम् ।
सृष्ट्वा च यक्षं कमपि प्रभावा-
त्तिरोदधे तत्क्षणमेव मान्यः ॥ ४२ ॥

प्रत्युज्जगामार्जुनमग्रनीन्द्रः
द्विजेन्द्ररूपेण सुतं प्रियं तम् ।
स्वर्गस्थितानामपि नः पितृणां
स्नेहानुबन्धस्तु महान्सुतेषु ॥ ४३ ॥

वने भवेद्विघ्नमयं समाधे-
रतः सधैर्यं धर सर्वदापि ।
अमोघशस्त्राणि महेन्द्रशैला-
वित्येवमुक्त्वा सदिवं जगाम ॥ ४४ ॥

यक्षेण सार्धं क्षणमेव तीर्त्वा
मार्गं महत्या किल मन्त्रशक्त्या ।
गत्वा गिरिं प्रक्रमते स्म पार्थ-
स्तपः स तप्तुं तदधित्यकायाम् ॥ ४५ ॥

पञ्चेन्द्रियाश्वान्मनसा निगृह्य
स्वात्मानमेवात्मनि योजयित्वा ।
योगाधिरूढोयमनन्यदृष्टि-
र्नासाग्रदृष्टिः शिवमीक्षते स्म ॥ ४६ ॥

यर्तोहि वेषं किल रैवताद्रौ
पूर्वं सुभद्रार्थमकल्पयद्यः ।
भेजेऽधुना पाशुपतास्त्रमीप्सुः
सत्यं सुभद्रार्थमसौ यतित्वम् ॥ ४७ ॥

अचञ्चलः पञ्चमहाग्निमध्य-
मध्यास्य धीरो ज्वलनं विजित्य ।
पञ्चाननं सञ्चितयोगशक्ति-
रानन्दबाष्पैर्भृशमस्नपयिष्यत् ॥ ४८ ॥

वर्षासु गर्जज्जलदाम्बुपाताः
शिवस्वरूपे दृढचित्तवृत्तिम् ।
न प्राभवंश्चालयितुं मुनीन्द्रं
जीमूतवाहस्य सुतः किलायम् ॥ ४९ ॥

न शीतवायुर्न तुषारपाता
न चोर्वशीवश्यकटाक्षदृष्टिः ।
न चापि बाणा झषकेतनस्य
कर्तुं तपोविघ्नमथास्य शेकुः ॥ ५० ॥

तपः स चक्रे तृणमर्जुनाख्यं
भुक्त्वाऽसकृन्मुक्तविहारनिद्रः ।
जनाः वदन्त्यर्जुन इत्यतस्तं
तन्नाम लोकेऽद्य तथा प्रसिद्धम् ॥ ५१ ॥

पार्थेन नीतानि बहून्यहानि
परं न दृष्टं तपसः फलं तु ।
अतः स्मरन् शम्भुमतन्द्रितः स-
न्प्रायोपवेशाय मतिं व्यधत्त ॥ ५२ ॥

भूतेशवर्जं निखिलाश्च देवाः
सप्तर्षयोऽप्यस्य तपांसि दृष्ट्वा ।
आश्चर्यमाश्चर्यमिति प्रशंसां
प्रमुक्तकण्ठं जगुरुच्चवाक्यैः । ५३ ॥

उमा तु माता जगतां स्वतन्त्रा
प्रायोपवेशं च चिकीर्षुमेनम् ।
दृष्ट्वा दयार्द्रा तमनुग्रहीतुं
जीवेश्वरं शम्भुमवोचदित्थम् ॥ ५४ ॥

धावत्सु भीतेषु पुराऽमरेषु
दृष्ट्वा विषं दारुणकालकूटम् ।
पपौ भवान्दीनदयावनार्थं
तथाऽधुना रक्षतु पुत्रकं मे ॥ ५५ ॥

दक्षस्य शापात्कृशतामवाप्य
निशाकरं तं पतितं विलोक्य ।
अन्वग्रहीत्पूर्णकलो भवेति
तथाऽधुना रक्षतु पुत्रकं मे ॥ ५६ ॥

अक्षिप्रदानं कृतवन्तमेकं
गण्डूषधारैरभिषिक्तवन्तम् ।
वनेचरं रक्षितमप्यवैमि
तथाऽधुना रक्षतु पुत्रकं मे ॥ ५७ ॥

मृकण्डपुत्रं भयभक्तियुक्तं
संप्राप्य वेगात्पदयोः पतन्तम् ।
शक्त्या भवानेव ररक्ष भक्तं
तथाधुना रक्षतु पुत्रकं मे ॥ ५८ ॥

सहस्रयोनित्वमवाप्य शापा-
 द्भवन्तमाराध्य तपोभिरिन्द्रः ।
यथा विमुक्तो भवतः प्रसादा-
 त्तथाऽधुना रक्षतु पुत्रकं मे ॥ ५९ ॥

संरक्षितोऽकिंचनपञ्चमोपि
 चिदम्बरेशस्य पदावलम्बी ।
भक्तावतंसो भवता स नन्द-
 स्तथाऽधुना रक्षतु पुत्रकं मे ॥ ६० ॥

अमुं शृणोत्यप्यतिदीनशब्दं
 ददाति वाचं न कथं भवान्मे ।
मन्ये स शम्भुर्न कृपासमुद्रः
 सः स्थाणुरेवेति वदन्तु सन्तः ॥ ६१ ॥

जानामि शम्भो तव निर्दयत्वं
 शूलेन ते ताडितवान्सुतं मे ।
मारस्तथा नेत्रसमुद्भवेन
 क्रोधाग्निना बन्धुजनोऽपिदग्धः ॥ ६२ ॥

प्रसादयामास दशाननादी-
 नधार्मिकानप्यसुरांश्च दुष्टान् ।
परं तु तं पुत्रमनर्घशीलं
 न शंकरः पश्यति चित्रमेतत् ॥ ६३ ॥

आक्रन्दितं वा रुदितं मयाऽस्य
फलं किमस्त्याहतमानने वा ।
कस्यास्ति लोके मयि चित्तमार्द्रं
न मत्समाऽस्त्येव हि मन्दभाग्या ॥ ६४ ॥

आवर्तगर्ते पतितेव मन्ये
ग्रस्तेव कण्ठे भ्रमतीव मूर्धा ।
मनोऽपि मे त्रुटयत एव नूनं
दृष्ट्वा तपस्यन्तममुं कुमारम् ॥ ६५ ॥

निबोध सत्यं दृढनिश्चयं मे
धनंजयोऽसौ यदि नश्यतीत्थम् ।
सतीव योगाग्निसमाधिमेत्य
शरीरमेतच्च परित्यजामि ॥ ६६ ॥

आकर्ण्य वाचं हृदयस्पृशं तां
मैवं भणेति प्रयतां भवानीम् ।
विलोक्य किञ्चिद्विमनायमानां
प्रचक्रमे शम्भुरुमां प्रवक्तुम् ॥ ६७ ॥

स्नेहाधिरूढां तव चित्तवृत्ति-
मवैमि भद्रे तनयं प्रतीत्थम् ।
स्नेहश्च पुत्रोपरि तादृशं मे
कथं न जानासि सुमध्यमे त्वम् ॥ ६८ ॥

जन्यस्य हेतुर्विजयस्य विघ्नो
विनाशकारीत्यपि विद्धिमन्युम् ।
क्रोधो भवत्येव सुशिक्षितोऽपि
क्षत्तस्य पार्थस्य परंतपस्य ॥ ६९ ॥

सम्मोहबीजः खलु कोप एव
सम्मोह एवात्र विनाशहेतुः ।
कोपाच्च मोहान्निधनं ययुस्ते
लङ्केश्वरश्च त्रिपुरेश्वराश्च ॥ ७० ॥

कोपादगस्त्यं नहुषः पदेन
सर्पेति सर्पेति तुतोद मान्यम् ।
तथैव शप्तः स तु सर्परूप-
मासाद्य भूमौ सहसा पपात ॥ ७१ ॥

चाणक्यनामा द्विजवर्य एकः
क्रोधेन नन्दैरपमानितोऽभूत् ।
कौटिल्यतन्त्रैर्निहताश्च नन्दाः
सर्वेऽपि मौर्येण समूलमेव ॥ ७२ ॥

प्रह्लादवाक्यं स्वपिता निशम्य
स्तम्भं तु खड्गेन बिभेद रोषात् ।
ततााविरासीन्नरसिंहमूर्ति-
र्जघान दैत्यं निशितैर्नखाग्रैः ॥ ७३ ॥

जानामि ते सुभ्रु सुतानुकम्पां
मातां हि लोकस्य तथापि जाने ।
स्नेहश्च पुत्रोपरि तेऽस्ति तादृक्
यादृक् न जानासि सुतस्य दोषम् ॥ ७४ ॥

धनंजयस्यापि धनुर्धरस्य
तपस्यतोऽप्यस्य दृढव्रतस्य ।
निगृह्य कोपं पुनरुद्धरामि
जानीहि मां दोषहरं हरं च ॥ ७५ ॥

वत्सेषु वात्सल्यमतीव मातु-
र्विलोक्य मान्ये प्रियमेव कर्तुम् ।
इतो गमिष्यामि तमिन्द्रकीलं
त्रातुं तत्र प्रेरणयैव जिष्णुम् ॥ ७६ ॥

निशम्य वाक्यं निटिलेक्षणस्य
नियम्य किञ्चिन्मनसो विकारम् ।
इदं प्रियं प्रेमरसानुविद्धं
गिरीशपुत्री गिरिशं जगाद ॥ ७७ ॥

अहं च जाने भवतोऽपि कोपं
नेत्राग्निदग्धः किल पुष्पधन्वा ।
अतोऽद्य यातुं भवता सहैव
मामप्यनुज्ञातुमितोऽभियाचे ॥ ७८ ॥

इति गिरिवरपुत्र्या वाक्यमाकर्ण्य सद्यः
पशुपतिरपि देवीं तामुवाचेति बाढम् ।
वरवरदसमीपे संवमी सा च गौरी
क्षितिधरशिखरं तद्गन्तुकामातिऽसज्जा ॥ ७९ ॥

पुररिपुरथ सोऽभूच्छातकुम्भामतुल्यः
कुटिलकठिनचापं स्वांसदेशे दधानः ।
तुहिनगिरितनूजामक्षिकोणेन पश्य-
न्बहुशितशरहस्तो रक्तनेत्रः किरातः ॥ ८० ॥

हिमगिरितनयापि स्मेरवक्त्रा चकाशे
निजपतिमवलम्ब्य स्कन्धदेशे किराती ।
उरसि घटकुचाभ्यां भर्तृपार्श्वे लसन्ती
विगलितकचबन्धा विद्यमानेव विद्युत् ॥ ८१ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
प्रथमः सर्गः ॥

—:*:—

द्वितीयः सर्गः ।

भुवं करोत्येव शुभं किरातयो-
स्तयोरिदं क्षेमकरं गुणाकरम् ।
कटाक्षजातं कृपया द्रवीकृतं
कृतान्तभीताभयदानतत्परम् ॥ १ ॥

किरातरूपैरनुयायिभिः समं
समानवर्णैरुपशोभिभिर्जनैः ।
तमिन्द्रकीलं ननु वश्यकान्तिभिः
स्वकान्तया सार्धमथागतो हरः ॥ २ ॥

यथा बभौ खाण्डवकाननं विश-
न्कृशानुरत्युग्रशिखाभिरुज्वलः ।
तथाऽत्र सौवर्णनिभैर्बभौ भृशं
कृशानुरेताश्च सहानुयायिभिः ॥ ३ ॥

यदा तु शुश्राव परंतपोद्यमं
तपोद्यमाद्धारयितुं धनंजयम् ।
तदाऽऽभिचारक्रियया स दुर्मति-
र्मतिं व्यधत्त त्वरया सुयोधनः ॥ ४ ॥

विलोक्य तत्कर्म तथापि निष्फलं
फलाभिसन्ध्यर्थमसौ नियुक्तवान् ।
वराहमूकं किल मूकदानवं
वने निहन्तुं विजयं तपोधनम् ॥ ५ ॥

सुरेन्द्रसूनुं परिरक्षितुं वरं
    वरप्रदानाय किरातदम्पती ।
वराहमूकं रभसा सविभ्रमं
    भ्रमन्तमेनं विनिहन्तुमागतौ ॥ ६ ॥

प्रतिक्षणं कृत्रिमतीक्ष्णवीक्षणं
    क्षणाद्वराहः परितः क्षिपन्नसौ ।
भयानकं हुंकृतिनिस्वनं मुहु-
    र्मुहुश्च कृत्वा पुरतस्तु पुप्लुवे ॥ ७ ॥

इतः प्रयातीति किरातशंकरः
    करेण निर्दिश्य दुधाव स द्रुतम् ।
अनुप्रधावंस्तमतीत्य सत्वरं
    वराहमूकोप्यतिरंहसा ययौ ॥ ८ ॥

हरस्तदा दानवमप्यनुव्रजन्
    व्रजन्तमग्रे मनसेव रंहसा ।
किरातरूपस्य मृगानुसारिणः
    पिनाकिनस्तद्वपुरेव संदधौ ॥ ९ ॥

वराहरूपी स तु कालचोदित-
    स्तदिन्द्रपुत्रस्य महातपोवनम् ।
पलायते स्माथ परंतपान्तिकं
    तदन्तमिच्छुः प्रविशन्ससाहसम् ॥ १० ॥

सघोणदन्तैश्कृतघर्घरस्वनं
स्वनं च नासाग्रविसृष्टहुंकृतम् ।
रवं च कण्ठागतभीकरं दृढं
दृढः स शुश्राव वराहसाहसम् ॥ ११ ॥

जितेन्द्रियः सन्नपि संप्रबोधित-
स्तया प्रबुद्धोऽपि न मः पराजितः ।
तदा पितुर्वाक्यमनुस्मरन्नयं
स्वयं समाधेरुदतिष्ठदर्जुनः ॥ १२ ॥

स नेत्रमुन्मील्य समीक्ष्य राक्षसं
क्षणात्समुत्थाय च बाणमग्रहीत् ।
तपःसमाधेः किल विघ्नकारिणः
शरेण पार्थो निधनाय तत्वरे ॥ १३ ॥

तदाऽशृणोद्धैरमिदं वचो दृढं
दृढात्मना केनचिदीरितं वने ।
नराधम प्राकृत मुच्यतामयं
मया हि वध्यो विरम त्वमुद्यमात् ॥ १४ ॥

शराग्रहस्तेन तु सव्यसाचिना
पिनाकपाणेरपि धिक्कृतं वचः ।
शरं किरातोऽपि मुमोच तत्समं
समं वराहाभिमुखं गतौ शरौ ॥ १५ ॥

भयात्तु मृत्युः स किरातरूपिणं
निरूप्य मृत्युंजयमित्यतिद्रुतम् ।
प्रधाव्य मूकं शरणं ययौ तत-
स्तदानुभूतप्रहरं तथा स्मरन् ॥ १६ ॥

कठोरदीर्घारवदीनहुंकृतिः
कृतीव मूकत्वमवाप दानवः ।
प्रसह्य तामात्मवियोगवेदनां
विना विलम्बं सह मृत्युना गतः ॥ १७ ॥

उपारमन्निर्झरसीकरस्वनो
वनेऽपि हंसादिविहंगकूजनम् ।
क्षणेन मूके सह मृत्युना गते
गतं च मूकं वनमेव तत्क्षणम् ॥ १८ ॥

पार्थेन विद्धः स तु दानवो यदा
तदा किरातो महतीं च रौद्रताम् ।
अवाप्य किंचित्स्फुरिताधरस्त्विषा
रुषा ज्वलन्तं स ददर्श फाल्गुनम् ॥ १९ ॥

स भर्त्सयामास किरातशंकरः
परंतपं तीक्ष्णवचोभिरर्जुनम् ।
कथं स विद्धः किल पापिना त्वया
मया वराहः पुरतः प्रधावितः ॥ २० ॥

अमुं तु जन्तुं मम हन्तुमर्हता
यतो वनेऽस्मिन्निधिरेव तादृशः ।
मयैव जन्तुः प्रथमं च लक्षितः
क्षतो मयैव प्रथमं च धावितः ॥ २१ ॥

वयं वनेऽस्मिन्नधिवासिनो जनाः
जनाधिपोऽहं विपिनस्य शासिता ।
तपोधन! त्वं मम सम्मतिं विना
विनाशकाले विपिनं प्रविष्टवान् ॥ २२ ॥

विडालवृत्त्या विपिनप्रवेशनं
प्रविष्टमात्रेण वराहनिग्रहः ।
महापराधौ स्त इमौ त्वयि ध्रुवं
ध्रुवं च दण्ड्या हि महापराधिनः ॥ २३ ॥

स्वधर्मवादं स निशम्य धूर्जटे-
र्जटाकलापेन मनोहराननम् ।
परं जिगीषुः परकालवत्स्मरः
स्मरान्तकं प्रत्यवदत्स कृत्यवित् ॥ २४ ॥

ममातिथेरत्र वनप्रवेशनं
विनाविपत्तिं तु तपः समाधये ।
किमेवमेवातिथिरत्र पूज्यते
यतेर्न वाङ्मात्रमपीह सत्कृतिः ॥ २५ ॥

क दिव्यरूपं तव काञ्चनप्रभं
प्रभातिरिक्तं क्व च निष्ठुरं वचः ।
कदापि काले कलिदूषिते नरो
न रञ्जनीयः खलु वाग्रसंपदा ॥ २६ ॥

स्वधर्मवादिन्वदसीह तं यथा
तथा न धर्मं चरसीति विस्मयः ।
क्षितीशधर्मो हि तपोधनावनं
वने स कुर्यात्क्षितिपो न तद्वधम् ॥ २७ ॥

त्वमेव पापी च खलो नराधमो
मुधैव ते जल्पनमत्र वर्तते ।
भवाम्यहं पाण्डव इत्यतो मया
धिया विसृष्टः किल तीक्ष्णसायकः ॥ २८ ॥

स मां जिघांसुर्ह्यनमागतस्तत-
स्ततो विसृष्टेन शरेण मारितः ।
क्षत्रस्य धर्मो विहितस्तथाविधे
यथाहमर्हः खलु वाणमुक्तये ॥ २९ ॥

स कोपमुद्दीपयितुं प्रचक्रमे
क्रमेण पार्थोऽथ शिवः शितैः पदैः ।
ज्वालां वनाग्नेर्मरुता वने यथा
यथाऽग्निजिह्वां भृशमाज्यधारया ॥ ३० ॥

श्रुतं च जारैः पुरुषैः पतिव्रता
सुतांस्त्वयाम्बा ननु तानजीजनत् ।
अनेकभर्त्री जननी च वो यथा
तथैव पाञ्चालपतेः सुता सती ॥ ३१ ॥

निशम्य शम्भोरवहेलनं परं
परंतपः सन्नतिकोपमूर्च्छितः ।
किरात! पापिन्मृगयार्थिनोऽस्तु मे
मृगस्त्वमेवेति शरं स संदधे ॥ ३२ ॥

स निश्चलः स्थाणुरिवात्र शंकरः
किरातरूपी किल तीक्ष्णचक्षुषा ।
विलोक्य जग्राह सदाविचक्षणः
क्षणेन कौन्तेयविसृष्टसायकम् ॥ ३३ ॥

पुनः प्रयुक्तानपि सव्यसाचिना
पिनाकपाणिः प्रतिगृह्य सायकान् ।
क्षणेन तीक्ष्णान्मयि सायकान्पुनः
पुनश्च मुञ्चेति जगाद सस्मितम् ॥ ३४ ॥

किरात! मृत्युंजयसायकोपमा-
निमांश्च मोघीकुरु मर्मभेदिनः ।
इति ब्रुवन्भास्कररश्मिभासुरा-
न्सुरेन्द्रपुत्रोऽपि मुमोच सायकान् ॥ ३५ ॥

इमेऽपि साम्येन तथात्मसारकृताः
कृतान्तकालेन समूलमाशुगाः ।
स सव्यसाची स्तिमितेक्षणोऽभव-
द्भवप्रभावेन विना प्रभावम् ॥ ३६ ॥

अविद्धरुं स्थाणुमिवाक्षतं परं
परात्परं दीर्घदृशा विचारयन् ।
तथाऽस्य रूपं विजयो निरूपय-
न्नयं क इत्यात्मनि सोऽप्यचिन्तयत् ॥ ३७ ॥

भवेत्स साक्षाद्भव एव वाऽसुरो
सुरोऽपि वा यक्ष इहागतोऽथवा ।
दिवौकसामागमनं श्रुतं मया
वियच्चराणाममकुन्महागिरौ ॥ ३८ ॥

न कोऽपि शक्तो मम कार्मुकोद्भवा-
न्भवादृते सोढुमिमान्महाशरान् ।
अमोघगाण्डीवशरासनोऽधुना
धुनोति न व्याधमिमं महीतलात् ॥ ३९ ॥

उमेशवर्जं यदि वास्तु भासुरः
सुरोऽसुरो यक्षजनोऽथवाप्यसौ ।
यमस्य दुर्गां लघु तं महापुरीं
पुरा नयामि ध्रुवमद्य सायकैः ॥ ४० ॥

इतीव पार्थः सहसाहसां हरे
हरे तदाऽऽग्नेयशरं विसृष्टवान् ।
प्रसार्य जिह्वां पुरतस्तदाशुग-
स्तदाश्वगच्छच्छशिशेखरान्तिकम् ॥ ४१ ॥

उपेयिवान्पावकमायको द्रुतं
तमार्तिहन्तारमथार्तिजिह्वया ।
लयं गतोऽभूच्च ललाटलोचने
नवाऽम्बुवृष्टिर्लयमेति सागरे ॥ ४२ ॥

अमोघतूणौ हरनेत्रवीक्षणा-
त्क्षणाद्गतावक्षयसायकौ क्षयम् ।
मुदाऽग्निदत्तौ विजयाय तौ वने
वनाग्निदग्धे किल खाण्डवे पुरा ॥ ४३ ॥

असंशयं कश्चिदयं भवेत्पुमा-
नमानुषः सर्वशरान्ग्रसत्यसौ ।
इति प्रशस्तात्मबलेन शंकरं
शरासनाग्रेण निहन्तुमाययौ ॥ ४४ ॥

यदा समाकृष्य धनुर्ज्यया हरं
परं प्रहर्तुं विजयः प्रचक्रमे ।
तदा किरातेन तु सन्यमाचिनः
पिनाकिना तद्धनुरप्यपाहृतम् ॥ ४५ ॥

प्रणष्टचापः पुनरप्यसौ स्मर-
न्स्मरारिमेनं दृढभक्तवत्सलम् ।
वृषध्वजे तच्छितखड्गधारया
रयान्वितस्ताडितवान्नृपात्मजः ॥ ४६ ॥

यदा यदा ताडितवान्परात्परं
परंतपः सत्यपराक्रमो दृढम् ।
तदा तदा दारुणमर्दितं जग-
ज्जगन्निवासैः सह सर्वजन्तुभिः ॥ ४७ ॥

असिः प्रयुक्तोऽप्यतितीक्ष्णकान्तिना
विना फलं स स्वयमेव खण्डितः ।
ततः शिलाभिस्तरुभिश्च विक्रमः
क्रमातिगो योद्धुमसौ प्रवृत्तवान् ॥ ४८ ॥

प्रसह्य वृक्षान्निखिलाश्च ताः शिलाः
शिलेव तस्थौ भगवानुमापतिः ।
तथापि योद्धुं समुपाययौ भवं
भवेन संप्रेरित एव पाण्डवः ॥ ४९ ॥

बलात्स धूपं जनयंस्तदा मुखे
मुखे किरातं प्रजहार मुष्टिभिः ।
तमर्दयामास हरो धनंजयं
जयं चिकीर्षुं स च वज्रमुष्टिभिः ॥ ५० ॥

मिथः प्रमुष्ट्यार्दयतोस्तयोश्चटे
चटेति शब्दः समपद्यत द्वयोः ।
समं प्रमत्तद्विपयोः स विग्रहः
सविग्रहोऽभूदिव शम्भुपार्थयोः ॥ ५१ ॥

तथा चकम्पे धरणीधरैः समं
समीक्ष्य युद्धं धरणी तथाविधम् ।
विरिञ्चिमुख्या विबुधादिभिः समं
समेत्य हाहेति यथा विचुक्रुशुः ॥ ५२ ॥

परं प्रगृह्यार्दयतोस्तयोश्चिरं
चिरेण संघर्षणवक्षसोर्मिथः ।
शरीरसंपीडनमत्सरो मुहु-
र्मुहुः पदाघातमयं करोऽभवत् ॥ ५३ ॥

स पीडिताङ्गेन भृशं सुपीडितं
सुपीडयन्व्यक्रमदग्निवीक्षणैः ।
सुरेन्द्रपुत्रो बत ताडितः परं
परंतपोऽप्यत्र परेण तापितः ॥ ५४ ॥

अजं निगृह्याजगरो महान्यथा
तथा स निष्पीडयति स्म पाण्डवम् ।
अपातयच्चं भुवि वीरतेजसं
स्वतेजसा तस्य मनो विमोदयन् ॥ ५५ ॥

निपातितोऽभूद्विजयोऽपि निर्दयं
दयालुनाप्येवमतीव मर्दितः ।
महेशमेवाथ स धर्मतत्परः
परात्परं प्रार्थयते स्म पाण्डवः ॥ ५६ ॥

निहन्ति मां कश्चन कारणं विना
विनापराधं विजनावनौ वने ।
कृपापयोधे करुणा तवास्ति किं
किमस्ति वा दीनजनावनं प्रभो ॥ ५७ ॥

तदस्य दृष्ट्वा वनरोदनं फलं
फलेच्छया पाण्डुसुतः परंतपः ।
परानुकम्पां जगदेकमातरं
करावलम्बार्थमपैक्षतेश्वरम् ॥ ५८ ॥

त्वमुच्यसे भक्तजनप्रिया न किं
न किं द्रवत्यम्ब मनो विलोकय माम् ।
विशिष्य माता तनयान्समीक्षते
क्षतानकम्प्यातिशयानुकम्पया ॥ ५९ ॥

किमम्ब सत्यं न नगेन्द्रसम्भवे
भवे भवानीति सकृद्वदेत्तु यः ।
करोपि कारुण्यकटाक्षमालया
लयात्तमुद्धृत्य जयश्रियान्वितम् ॥ ६० ॥

त्वया विमुक्तः किल सत्यवान्यमा-
यमाद्युपायैः कृशतामुपेयुषीम् ।
अनेन नित्यं सह धर्मचारिणीं
विचारिणीं वीक्ष्य जगच्छरण्यया ॥ ६१ ॥

त्वमप्यहो मय्यधुनाम्ब निर्दया
दयार्द्रचित्तेति कथं त्वमुच्यसे ।
इति ब्रुवन्नेव पपात मूर्च्छितः
क्षितौ भवेत्कुत्र गतौजसो गतिः ॥ ६२ ॥

जगच्छरण्यं हृदि चिन्तयन् शिवं
शिवे तथा पश्यति रक्तलोचनैः ।
अभूच्छयानः कुरुनन्दनो महान्
महात्मनैवं प्रगृहीतविक्रमः ॥ ६३ ॥

क्षताङ्गमेनं रुधिराप्लुतोरसं
रसातले तं पतितं विलोकयन् ।
अनर्घशीलं प्रथितं प्रियं जनं
जनः कथं न द्रवतीह चिन्तया ॥ ६४ ॥

प्रपञ्चमाता दयया द्रवीकृता
कृतान्तपाशे पतितं व्यलोकयत् ।
उमा निरुत्साहममुं विचेतनं
सचेतनं पार्थमथाकरोत् दृशा ॥ ६५ ॥

तदैव पार्थः पुनरुत्थितो भुवो
भुवो यथा शुष्कतरुः सुवृष्टिभिः ।
विरच्य भूमौ सहसा मृदा हरं
हरं स मेजे परिपावितात्मना ॥ ६६ ॥

व्रजन् शरण्यं शरणं गुणोत्तम-
स्तमार्द्रवाचा मनसा च कर्मणा ।
सुवृत्तवान्सज्जनदुःखदुःखितं
प्रदुःखितः पूजयितुं प्रवृत्तवान् ॥ ६७ ॥

नतस्य बन्धुर्नतरक्षको भवा—
न्भवेन्ममाप्यद्य करावलम्बनम् ।
ममापि सौख्यं सुजनप्रियंकरः
करोतु शम्भुः करुणाकरोऽस्ति चेत् ॥ ६८ ॥

कदापि चिन्ता मरणे न मे ध्रुवं
ध्रुवं यशस्यस्त्यधुना तदाविलम् ।
वने निषादेन शशादिना विना
विना प्रयासं विजयः पराजितः ॥ ६९ ॥

इति स्मरन्पापहरं नरोत्तम-
स्तमर्चयन्नश्रुजलाविलेक्षणः ।
शिवे स मारं कुसुमस्रजा समं
समर्प्य दध्यौ हरमिन्दुशेखरम् ॥ ७० ॥

उन्मील्य चक्षुरवलोक्य किरातकण्ठे
बिम्बे हरस्य विजयेन समर्पितां ताम् ।
पुष्पस्रजं भृशमसावतिविस्मितोऽभू-
दासाद्य चोवमपतच्च निपादपादे ॥ ७१ ॥

प्रक्षालितौ नयनबाष्पजलैस्तदीयैः
श्रेयस्करौ भयहरौ शिववन्द्यपादौ ।
साम्बोऽपि मङ्गलकराशुभिरभ्यपिञ्च-
त्सौभाग्यदायिपदपावितपार्थशीर्षम् ॥ ७२ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
द्वितीयः सर्गः ॥

तृतीयः सर्गः

निजाङ्घ्रिशरणयोः पार्थं पतितं तं तथाविधम् ।
भक्तं भक्तप्रियः शम्भुर्वभाषेदं समुद्धरन् ॥ १ ॥

उत्तिष्ठानघशील त्वमुत्तिष्ठ विजयानघ ।
अलं ते तपसा सौम्य प्रीतोऽहं चरितेन ते ॥ २ ॥

संवृत्तोऽस्यधुना पार्थ सम्यक् निर्धूतकल्मषः ।
शरदाकाशवच्छुभ्रं शोभते हृदयं तव ॥ ३ ॥

तवाचञ्चलया भक्त्या तपोभिर्विहुभिस्तथा ।
भृशं रोमाञ्चिताङ्गस्य मनो मे सुवशीकृतम् ॥ ४ ॥

उन्मील्य चक्षुषी मह्यमुमां मां पितरौ च ते ।
पार्थ स्वरूपिणौ लोकपितरौ पश्य शंकरौ ॥ ५ ॥

श्रुत्वा सौभाग्यकर्त्रीं तां वाचं पीयूषनिर्भराम् ।
उत्थाय शंकरं दृष्ट्वा विस्मितोऽभूत् धनंजयः ॥ ६ ॥

चन्द्रमौलिं ललाटाक्षं नीलकण्ठं जटाधरम् ।
भस्मोद्धूलितसर्वाङ्गं सर्पाभरणभूषितम् ॥ ७ ॥

मन्दस्मितं कृपासिन्धुं मङ्गलाकृतिमर्जुनः ।
उमया सह देवेशमद्राक्षीत्सुन्दरं परम् ॥ ८ ॥

अर्कोदये तडागान्तः पद्मानीव शिवोदये ।
धनंजयस्य हृन्नेत्रमुखाब्जानि चकाशिरे ॥ ९ ॥

यथा तथोलबीजौ तौ तथा कौन्तेयशंकरौ ।
परस्परं समाकृष्टौ यथाऽयस्कान्तसूचिके ॥ १० ॥

यमुद्दिश्य तपस्तेपे तं दृष्ट्वा पुरतः शिवम् ।
वाचः पार्थमुखादित्थं सहसैव विनिर्गताः ॥ ११ ॥

त्वमेवाखिलजन्तूनां परित्राणपरायणः ।
शम्भो कथं ब्रवीमि त्वद्व्याजकरुणां मयि ॥ १२ ॥

गङ्गाधर ललाटाक्ष गतिस्त्वं सर्वदा मम ।
चन्द्रमौले कृपाराशे त्राहि मां शरणागतम् ॥ १३ ॥

अज्ञानादेव देवेश कृतोऽयमतिसाहसात् ।
क्षम्यतामपराधो मे दयासिन्धो दयां कुरु ॥ १४ ॥

कुसुमैरर्चिते गात्रे पूज्यैरपि सुपूजिते ।
मूढात्मना मया शम्भो क्षिप्तान्यस्त्राण्यनेकशः ॥ १५ ॥

सामगानादिभिःस्तुत्यं कृत्वाभिरमर्त्यसंयम् ।
निर्लज्जोऽहमिह स्थातुं नार्होऽस्मि पुरतस्तव ॥ १६ ॥

क्षमस्व मां तथापि त्वं कं यामि शरणं वद ।
कारुण्यवारिधे शम्भो पश्य मां शरणागतम् ॥ १७ ॥

दशतीपयदि शिशुः स्तन्यपानान्तरे स्तनम् ।
न किं तस्यापराधोऽयं जनन्या क्षम्यते प्रभो ॥ १८ ॥

अर्भको यदि पादाभ्यां प्रहरत्यानने पितुः ।
क्षम्यते भगवन्पित्रा किं न तद्बालचापलम् ॥ १९ ॥

नाहं जाने स्वरूपं ते नापि सौन्दर्यसम्पदम् ।
अयं लीलाविनोदस्ते कथं वर्ण्यो महामते ॥ २० ॥

अनन्तो नान्तमेति त्वच्चरितामृतवर्णने ।
अनलश्चानलोभूच्च तेजसा तुल्यतेच्छया ॥ २१ ॥

सदानन्दमयं वन्दे सुन्दराङ्गमनामयम् ।
महतां च महान्तं त्वां जगत्कारणकारणम् ॥ २२ ॥

गङ्गां धत्से शिरःकोटयामयं क्षालयितुं मदा ।
आर्त्तेभ्यः सुखमादातुं तथा मौलौ सुधाकरम् ॥ २३ ॥

दुष्टान्दाहयितुं धत्से ललाटे वह्निलोचनम् ।
तवास्ति नयनद्वंद्वं धर्मिष्ठान्वीक्षितुं विभो ॥ २४ ॥

दीनान्सान्त्वयितुं वाग्भिर्वहसि त्वं महाननम् ।
आश्लेषणाय भक्तानां हस्ताः सन्ति महाप्रभो ॥ २५ ॥

भिक्षाकपालमाधत्से याचितुं न कदाचन ।
धनवन्तं तथा कर्तुं यथा स धनदो भवेत् ॥ २६ ॥

सतां तत्त्वोपदेशार्थे धार्यते डमरुस्त्वया ।
भक्तार्तिभञ्जनायैव त्वया शूलं च धार्यते ॥ २७ ॥

भक्तानामाश्रयौ स्यातां ते पूज्यचरणौ ध्रुवम् ।
अलीनां च कृते नूनं जायते सरसीरुहम् ॥ २८ ॥

त्वच्छिरः स्पर्शमात्रेण जाह्नवी पाविताऽभवत् ।
लोकान्पावयितुं शक्ता तस्मादेव महापगा ॥ २९ ॥

पार्वती प्राविशच्छक्तिप्रयोगार्थं वपुस्तव ।
त्वन्नेत्रेणैव वह्निस्तु दग्धवान् रक्षसां पुरीः ॥ ३० ॥

रजतं वामनेत्राच्च फालनेत्राच्च काञ्चनम् ।
जायत इत्यहं जाने रत्नं दक्षिणचक्षुषः ॥ ३१ ॥

कान्तशक्तिरयोखण्डाद्यथा खण्डान्तरेषु सा ।
पराशक्तिस्तथा त्वत्तः प्रसरत्यन्यजन्तुषु ॥ ३२ ॥

जिता सम्मोहनास्त्रेण पाण्डयपुत्री त्वया पुरा ।
या षोडशवयस्यैवाजयद्दिक्पालकानपि ॥ ३३ ॥

त्वद्धामपादमासाद्य मार्कण्डेयं महामतिम् ।
भक्तावतंसमवितुं भवानी प्राहरद्यमम् ॥ ३४ ॥

तस्मात्त्वच पदाम्भोजं देहि मे परमेश्वर ।
जयामि खलु शत्रून्मे यन्निवेश्यास्मचेतसि ॥ ३५ ॥

पङ्कजं पङ्कजं दृष्ट्वा कथं विकसति प्रभो ।
भवत्पदाम्बुजं दृष्ट्वा प्रफुल्लं मे हृदम्बुजम् ॥ ३६ ॥

को वा जानाति हे शम्भो तव रूपं यथार्थतः ।
भवान्येव विजानाति तव वामार्धसंश्रयात् ॥ ३७ ॥

सहोदराश्च मे सर्वे कुरवश्च तथाऽपरे ।
तव देहसमुद्भूता इति वेद्मि महेश्वर ॥ ३८ ॥

तस्मादेव न मे शत्रुर्लोकेऽस्मिन्विद्यते क्वचित् ।
किमर्थं धार्यते शस्त्रं कथं योत्स्ये च बान्धवान् ॥ ३९ ॥

राज्ये वापि जये वापि कीर्तौ वा च धनेऽपि वा ।
न तृष्णा मे तथा शम्भो पदाम्भोजे यथा तव ॥ ४० ॥

तद्देहि ते पदद्वंद्वं गरीयो मोक्षतोऽपि यत् ।
निधने मे परानन्दं यदि तन्न प्रयच्छसि ॥ ४१ ॥

इति भक्त्या प्रमन्पार्थः पार्वतीपतिपादयोः ।
प्रमत्तालिरिवाम्भोजे पपात सहसा महान् ॥ ४२ ॥

इदमर्थयुतं वाक्यं निशम्य हृदयस्पृशम् ।
स्नापयामास कौन्तेयं द्रवीभूतहृदा हरः ॥ ४३ ॥

तमुत्थाप्य महादेवः परिष्वज्य च वक्षसा ।
अपि चाघ्राय मूर्धानमाचख्यौ विजयं वचः ॥ ४४ ॥

प्रीतोस्म्यतीव ते वत्स तपसा सत्यविक्रम ।
आगतोऽस्मि वरं दातुं तुभ्यं यद्रोचते फलम् ॥ ४५ ॥

यथा नारायणं कृष्णं तथा त्वां नरमित्यहम् ।
जाने जनहितायैव जाताविति युवां भुवि ॥ ४६ ॥

नारायणसहायोऽभूः पूर्वदेहे परंतप ।
अधुना ते सहायोऽस्ति कृष्णरूपी जनार्दनः ॥ ४७ ॥

मायामास्थाय गाण्डीवं मया ग्रस्तं महाधनुः ।
पन्नगाभेयबाणाश्च तूणौ चाक्षयसायकौ ॥ ४८ ॥

भविष्यन्ति यथापूर्वं पुनः सर्वाण्यमूनि ते ।
नीरुजश्चापि भूयास्त्वं हनिष्यस्याततायिनः ॥ ४९ ॥

उमाप्रार्थनया पार्थ तपःशक्त्या च ते तथा ।
शान्तिमाप्तोऽहमधुना पश्य मां सौम्यरूपिणम् ॥ ५० ॥

न वीरो मानुषे लोके नासुराणां कुले तथा ।
न चास्ति देवलोकेऽपि त्वत्समानपराक्रमः ॥ ५१ ॥

पुरा वदति कृष्णस्त्वां स्वधर्मानतिविस्तरम् ।
सर्वधर्मपरित्यागः कदा कार्यश्च मानवैः ॥ ५२ ॥

यावत्प्रकाशते सूर्यो यावच्चन्द्रोऽपि राजते ।
तावद् गुणौघकीर्ती ते स्थास्यन्ति वसुधातले ॥ ५३ ॥

तथा चरसि धर्मं त्वं यथा ते चरितं ध्रुवम् ।
उपदेशाय कल्पेत महतां धर्मिणामपि ॥ ५४ ॥

संघर्षणाद्यथा स्वर्णं समेत्यतितरां प्रभाम् ।
सुतरां शोभसे पार्थ युद्धादस्मात्तथाऽधुना ॥ ५५ ॥

एतत्पाशुपतास्त्रं ते ददाम्यद्य मुदा वरम् ।
परीक्ष्यैव वरं सम्यक् मुदा दद्यात्सुतां पिता ॥ ५६ ॥

प्रयोक्तव्यं त्वया तन्न मानुषीषु कदाचन ।
स्थाने खलु प्रयोक्तव्यमिति विद्धि धनंजय ॥ ५७ ॥

धारणे च तथा मोक्षे संहारेऽपि परंतप ।
अर्हसि त्वं महास्त्रस्य मन्त्रशक्तिप्रभावतः ॥ ५८ ॥

ध्रुवं भौमफलान्येव यन्त्रैराप्नोति मानवः ।
तथा गन्तु स यन्त्रैस्तु शक्नोति विधुमण्डलम् ॥ ५९ ॥

मन्त्रेण तु पुमान्नत्यं सर्वमेवाधिगच्छति ।
तस्मादस्त्रेण सार्धं ते तन्मन्त्रं च ददाम्यहम् ॥ ६० ॥

इति ब्रुवन्समन्त्रं तद्विजयाय महेश्वरः ।
अमोघशक्तिसंमन्नमस्त्रं पाशुपतं महत् ॥ ६१ ॥

पार्श्वे पाशुपतास्त्रस्य चकाशे भृशमर्जुनः ।
भवानीदत्तया शक्त्या विशाखः शोभते यथा ॥ ६२ ॥

अग्निर्यमश्च दिक्पालास्तथेन्द्रवरुणादयः ।
तस्मिन्नवसरे तत्र पार्थं द्रष्टुं समागताः ॥ ६३ ॥

धीरं महास्त्रसंसिद्धावमुं श्लाघयितुं तथा ।
अनुग्रहीतुमेवासीत्तेषामागमनं तदा ॥ ६४ ॥

वरो विवाहवेलायां चकास्तीव नवोढया ।
नवास्त्रग्रहणे पार्थः शोभतेस्म नवाभया ॥ ६५ ॥

ववर्षुः कल्पपुष्पाणि सहर्षं निर्झरास्तदा ।
अनृत्यंश्च महानन्दरसेनाप्सरसः स्वयम् ॥ ६६ ॥

अथः सिंहासनाद्धूर्तः पपात स सुयोधनः ।
वामेतराक्षि पस्पन्दे पत्न्यास्तस्य च दुर्मतेः ॥ ६७ ॥

तदाऽस्पन्दत पाञ्चाल्याः वामाक्षि शुभसूचकम् ।
सूचयन्ति निमित्तानि प्रागेवागामिसम्भवम् ॥ ६८ ॥

अस्त्रप्रदानवेलायां सर्वाशाः सर्वमङ्गलाः ।
शंखदुन्दुभिभेरीणां घोषैर्मुखरिता बभुः ॥ ६९ ॥

चचाल पृथिवी किंचित्सकानननदीद्रुमा ।
विकिरन्ति स्म पुष्पाणि तरवोऽपि तदा वने ॥ ७० ॥

पशुपक्षिमृगादीनां शुभारवपुरःसरम् ।
प्लवनादिप्रकटनैर्दृष्टमामोदचेष्टितम् ॥ ७१ ॥

अनुगृह्य गुडाकेशं पश्यत्येव परंतपे ।
अर्कवज्जीवलोकेषु पश्यत्स्वन्तर्दधे प्रभुः ॥ ७२ ॥

अथ पार्थाय धन्याय प्रदातुं पारितोषिकम् ।
आशापस्तत्रुपाजग्मुर्धर्मराजमुखाः स्वयम् ॥ ७३ ॥

दक्षिणां दिशमास्थाय प्रादादस्मै यमस्तदा ।
दिव्यमस्त्रं तु पार्थाय दण्डमप्रतिवारणम् ॥ ७४ ॥

प्रयोगादेव संख्ये दण्डानामयुतानि तत् ।
हरन्ति सहसा यानि प्रयुतान्याततायिनाम् ॥ ७५ ॥

पश्चिमां दिशमास्थाय वरुणोऽपि वरं ददौ ।
तस्मै तस्मिन् शुभे काले वारुणास्त्रं महाद्युति ॥ ७६ ॥

प्रयुक्ते विधिवत्तस्मिन् सते पाशान् सहस्रशः ।
ये बध्नन्ति परान्सर्वान् क्षिप्रमेव प्रमाथतः ॥ ७७ ॥

उत्तरस्यां दिशि स्थित्वा धनाध्यक्षो धनंजयम् ।
अनुगृह्य ददावस्त्रं क्षत्रराजाय यक्षराट् ॥ ७८ ॥

ओजस्तेजो धृतिं चैव प्रभां नेत्राभिघातिनीम् ।
अवाप्यानेन मर्त्योऽपि दुर्जयानपि जेष्यति ॥ ७९ ॥

शक्रः शच्या सह क्षिप्रमाजगामार्जुनान्तिकम् ।
श्वेतद्विपाधिरूढोऽपि स्तूयमानो महर्षिभिः ॥ ८० ॥

पूर्वामाशाममरपतिरास्थाय शच्या समेतः
स्नेहादूचे वचनममृतं गाढमाश्लिष्य पुत्रम् ।
साक्षात्साम्बं विजय तपसा तोषयित्वा महान्तं
प्रीत्या तस्मादिदमलभथास्त्वं महास्त्रं महेशात् ॥ ८१

श्लाघ्यैः श्लाघ्यो भवसि बहुमान्यश्च मान्यैः सदा त्वं
यस्माज्जातः पशुपतिवपुःस्पर्शमात्रेण दिव्यः ।
अर्होऽसि त्वं सुरवसतिमागन्तुमस्मात्प्रदेशा-
त्तस्मादेहि प्रियसुत शुभं स्वं सुराणां निवासम् ॥ ८२

आयाति त्वाममरवसतिं मातलिर्नेतुकाम-
स्तस्मात्सज्जो भव सुरपुरीं यातुमद्यैव पार्थ ।
द्रष्टव्यास्ते सुरनगरसौभाग्यरम्यप्रदेशा-
स्तत्रैवास्त्राण्यहममितशक्तीनि दास्यामि तुभ्यम् ॥

एवं स्नेहाद्विजयविजये पारितोषाणि दत्त्वा
सम्मान्यैनं वसतिमगमन्मान्यदिक्पालकास्ते ।
स्वीकृत्यासौ सविनयममून्यस्त्रवृन्दानि तेभ्यः
स्मारं स्मारं स्तिमितनयनस्तान् तदा तत्र तस्थौ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये
महाकाव्ये तृतीयः सर्गः ॥

—:*:—

चतुर्थः सर्गः

अत्यद्भुतां शुभकरीं शिवशक्तिलीलां
  भक्तेष्वतुल्यकरुणापवनापविद्धाम् ।
वृत्तिं च सम्यगनुचिन्त्य सुरेन्द्रसूनु-
  र्मेने स्वकृत्यमपि कृत्यविदात्मनीत्थम् ॥ १ ॥

मय्यर्भके करुणया स्वयमापतन्तौ
  बाह्यान्तरान् रिपुगणान्सहसा हरन्तौ ।
भक्ताय नित्यमभिवाञ्छितमाहरन्तौ
  तावेव नित्यमखिलैरभिवन्दनीयौ ॥ २ ॥

शर्वया किरातवपुषाऽनुजगाम दैत्यं
  वन्यं वराहहतकं हतवान्महेशः ।
कोपं परीक्ष्य च वरं नियतं प्रदातुं
  शम्भुस्तदा शितवचोभिरभर्त्सयन्माम् ॥ ३ ॥

पूर्वं किरातवपुषातिरुषा समेत्य
  पश्चाद्यथार्थवपुषा ददतो वरं मे ।
मन्ये मदर्थमिति तां भवशक्तिलीलां
  पित्रोः सुतेषु करुणा महतीति सत्यम् ॥ ४ ॥

गर्वं तथा मम समस्तबलं च युद्धे
  हृत्वैव पाशुपतमस्त्रमदाद्गुरो मे ।
आनन्दपूरितमिवाद्य ममास्ति चित्तं
  जानन्ति सुष्ठु हि रुचिं क्षुधया रसज्ञाः ॥ ५ ॥

शक्तिप्रवाहजनितः शिवयोः प्रपञ्चः
  शक्तिप्रवाहलयनं किल तद्विनाशः ।
शक्तिः समाविशति पीलुसुयोजनार्थे
  स्रष्टुं प्रपञ्चमखिलं वपुरेव शम्भोः ॥ ६ ॥

लज्जां विना प्रतिवचोभिरहं महेशं
  बाणैस्तथा सुचिरमर्दितवाञ्छिताभिः ।
तस्माच्छमेत मनुजो भृशमात्मशक्तिं
  योद्धुं च तं त्रिभुवनेष्वपि कोऽस्ति शक्तः ॥ ७ ॥

मा गर्वमाप्नुहि सुयोधन राज्यलोभा-
  द्दुःशीलदुःखकरमातुलनेयबुद्धे ।
उन्मत्त मा भ्रम सदा भ्रमरस्य योगा-
  द्दूयासि पङ्कज निशाकरमेव शीघ्रम् ॥ ८ ॥

हा धूर्त मान्यमहतां सविधे सभायां
  लज्जां विना त्वमकरोः किल हीनकृत्यम् ।
दुःशासनात्तवतनुपा शठ शासितुं त्वां
  कश्चित्पुमांस्तव कृतान्त इव प्रयातः ॥ ९ ॥

त्वं श्रोत्रपेयमचिराच्छृणु शाश्व वाक्यं
  हा द्रौपदि प्रियतमे प्रियवल्लभाचे ।
आगच्छति प्रियवचोभिरमी सुधांशु-
  र्ज्योतिष्मतीं कुमुदिनीं महसा दिदृक्षुः ॥ १० ॥

धन्योऽहमद्य सुतरां शिवयोः प्रसादा-
यावद् विलोकयति मामिह भाग्यलक्ष्मीः ।
चक्रं यथा भ्रमति वर्त्तितयन्त्रशक्त्या
भाग्यं तथा प्रचरतीदमदृष्टशक्त्या ॥ ११ ॥

मह्यं प्रदाय चरमद्य महाप्रभावाः
दिक्पालका अपि तथा बहुधा प्रशस्य ।
आशीर्वचोभिरभिवर्ध्य तु मां महान्तो
जग्मुः स्वयं स्वनिलयं शिवशासनाच्च ॥ १२ ॥

स्नेहादहं करुणयाऽतितरङ्गिताभ्यां
दृष्टः शिवेन महताद्य विलोचनाभ्याम् ।
स्पृष्टश्च दिव्यवपुषा किल सानुकम्प-
मालिङ्गितो मुहुरहं सुदृढं कराभ्याम् ॥ १३ ॥

हे भ्रातरोऽहमधुना शिवयोः प्रसादा-
च्छक्तिं श्रियं च विविधास्त्रसमुच्चयं च ।
संप्राप्तवान्बहुमतिं च दिशांपतीना-
माशीर्वचांसि जयसूचकदर्शनं च ॥ १४ ॥

अस्मद्विधेषु कथयाद्य कथंप्रकारं
वर्ण्यः पितामह तवेदृशपक्षपातः ।
वात्सल्यबुद्धिरधुना तव वातकाना-
मस्माकमस्ति भुवि नूनमनभ्रवृष्टिः ॥ १५ ॥

मां मातलिर्झटिति दिव्यजनाधिवास-
मायाति नेतुमिह दिव्यरथेन सार्धम् ।
गच्छेयमेव सुरलोकमहं नियोगा-
ज्जाने ध्रुवं तदपि तस्य महाप्रभावात् ॥ १६ ॥

स्वस्थैः प्रशंसित इहैवमहं महद्भिः
स्वस्याधिवासजगदीश्वरदत्तशस्त्रः ।
स्वस्थोऽप्यहं हृदि तथापि भवामि नूनं
स्वस्थो न तु प्रियवहोदरचिन्तया मे ॥ १७ ॥

धर्मोत्तम त्वमसि सत्यमजातशत्रुः
धूर्तैः परं सुमहतां पुरतः सभायाम् ।
दुर्योधनप्रभृतिभिस्तु कृतो निकारः
भ्रातः कथं कथय तं प्रसहेय वीरः ॥ १८ ॥

राधेय मां प्रति तवोद्यममद्य कर्ण
जानीहि तद्भवति नाशकृते तवैव ।
जानासि रात्रिशलभा मुहुरग्निजिह्वां
जानन्त एव निजनाशकृते विशन्ति ॥ १९ ॥

यावद्विचिन्तयति कुन्तिसुते हृदीत्थं
तावत्सविस्मयमपश्यददृष्टपूर्वाम् ।
रम्याकृतिं स गगने किल पूर्वभागे
बालार्ककान्तिमिव काञ्चन काञ्चनाभाम् ॥ २० ॥

ज्योतिष्पथेन ह्यमानविमानशब्दं
श्रुत्वा विलोचनयुगं स तु वर्तयित्वा ।
पश्यन्विमानमपि तद्दिशि दीर्घनेत्र-
स्तस्थौ तथैव सुमुहूर्तमनन्यदृष्टिः ॥ २१ ॥

वज्रेण वृत्रमिव मेघकुलं तु भित्वा
वेगादमाववतरन्भुवमभ्रवृन्दात् ।
तन्वन्प्रकाशमखिलासु च दिक्षु कान्त्या
विद्युल्लतेव विरराज विमानराजः ॥ २२ ॥

नादैर्विमानरथकाञ्चनकिङ्किणीनां
सम्यक्तदा मिलितपक्षनिनादरम्यैः ।
फूत्कारशब्दनिवहैरिव पन्नगाना-
मापूरिता दशदिशोपि विमानशब्दैः ॥ २३ ॥

उच्चैःश्रवःप्रमुखवाजिभिरुह्यमानं
मायामयं नभसि नेत्रमुपं ज्वलन्तम् ।
ऐन्द्रं रथं हरितपिङ्गलनीलवर्णै-
रग्रे ददर्श विलसन्तममुं प्रकाशैः ॥ २४ ॥

नीलोत्पलाभसदृशं ध्वजमस्य नीलं
वंशं तथा कनकभूषणमस्य केतोः ।
रत्नैर्वलीषु खचितं निवहैर्मणीनां
पार्श्वे च दर्पणमनेकमसौ ददर्श ॥ २५ ॥

वैडूर्यरत्नखचितैः स तु पक्षतीनां
तैस्तैर्विशालपटलैरुपशोभ्यमानः ।
प्रान्तेषु पार्श्वदलयोरपि पूर्वभागे
चक्रैर्भ्रमद्भिरतिचारुतया चकाशे ॥ २६ ॥

सर्वं रथे कनकमण्डनमण्डिताङ्गं
मन्त्रैर्दयानिव रथं च नियन्त्रयन्तम् ।
पार्थस्तु मातलिमचञ्चललोचनाभ्यां
पश्यन्तमेव सुरसूतमतर्कयत्सः ॥ २७ ॥

आयान्तमेनमतिशीघ्रगतिं समीक्ष्य
दिव्यं तमिन्द्ररथमित्यनुमाय पार्थः ।
तत्र क्षणं स्तिमितलोचन एव तस्थौ
सुष्ठु स्मरन् प्रियवचो हृदि वासवीयम् ॥ २८ ॥

संगृह्य वेगमथ दिव्यमहाविमान-
स्तस्थौ पुरन्दरसुतस्य समीपमेत्य ।
चामीकराभवपुषा स विराजमान-
स्तत्स्यन्दनादवततार सुरेन्द्रसूतः ॥ २९ ॥

किंचित्क्षणं विजयमेव विलोक्य शूरं
गाण्डीविनं तमनुमाय स दीर्घदर्शी ।
सप्रश्रयं कृतशिरोञ्जलिरायताक्ष-
मूचे वचांसि मधुराणि महान्ति सूतः ॥ ३० ॥

स्पर्शेन शम्भुवपुषा त्वमवाप्तवांस्त-
द्दिव्यात्मकं कनकगात्रमभानुपीयम् ।
तस्मान्मयाद्य सुतरां सुरलोकमेतुं
द्रष्टुं त्वमर्हसि सुरानपि दीर्घबाहो ॥ ३१ ॥

शक्रात्मज प्रियपिता तवदेवराज-
स्त्वां द्रष्टुमिच्छति सुरैः सह देवलोके ।
तत्त्वां नयामि सुरलोकमहं महात्म-
न्नारोह शीघ्रमथ दिव्यविमानमेनम् ॥ ३२ ॥

पार्थेष्वरिंदम शतक्रतुरतीव तुष्टः
सन्त्येव धर्मनिरताः सततं यतस्ते ।
माहात्म्यमद्य विजय त्वमवेहि धीर
धर्मस्य धर्मगतिमप्यमितप्रभाव ॥ ३३ ॥

देवोऽप्यधर्मचरणादध एव याति
मर्त्योऽपि धर्मचरणादमरत्वमेति ।
काकोऽभवत्सुरसुतोऽपि जयन्त इत्थं
धर्मात्त्वमद्य सुरलोकमितः प्रयासि ॥ ३४ ॥

यत्कर्म मङ्गलकृते भवतीतरेषां
तत्कर्म धर्म इति धर्मविदो वदन्ति ।
भानुः सुधांशुरपि साधुजनाश्च नित्यं
तिष्ठन्ति मङ्गलकृते भुवने जनानाम् ॥ ३५ ॥

धर्मान्नरो जगति विन्दति दीर्घमायुः
श्रेयश्च धर्मचरणात्पुरुषैः सुलभ्यम् ।
अस्मिंश्च जन्मनि सुखं परमं स्वधर्मै-
र्जन्मान्तरेऽपि च तथा लभते मनुष्यः ॥ ३६ ॥

सत्येन धर्मचरणादचिरात्तु मर्त्यो
नैष्कर्म्यमेव लभते परमात्मबोधम् ।
ज्ञानं विशुद्धहृदये समुदेति पश्चा-
द्यात्येव शाश्वतसुखं स्वयमेव तस्मात् ॥ ३७ ॥

व्यासः स एव किल धर्मनिबन्धिनीना-
मग्रेसरो भवति मान्यपितामहस्ते ।
धर्मात्मजोऽस्ति तव धर्महितोपदेष्टा
न स्यात्कथं कथय भो तव धर्मचिन्ता ॥ ३८ ॥

शक्तो न वक्तुमिह धर्ममहं सुदीर्घं
धर्मोपदेशमचिरात्स पुरा करोति ।
सत्यं स्वधर्ममधिकृत्य च कृष्णरूपी
विष्णुर्वदिष्यति गदाधर एव साक्षात् ॥ ३९ ॥

तिष्ठत्यसौ सुरगणैः सह देवराजो
गन्धर्वसिद्धमुनिभिश्च तथाप्सरोभिः ।
संसेव्यमान इह एव महाप्रभावः
पश्यन्पिता दिवि तवागमनं प्रतीक्ष्य ॥ ४० ॥

सर्वे च ते सुरगणाः सुरलोक एव
त्वां द्रष्टुमद्य मिलिताः सुरराजधान्याम् ।
यं यं प्रसादयति मान्यजनं स्वदेवः
तं तं प्रजाश्च सुतरां बहुमानयन्ति ॥ ४१ ॥

दिव्याङ्गनाभिरनिशं दिवि गीयमानं
त्वां पाकशासनसमानशरीरकान्तिम् ।
तत्र स्वपुत्रमभिनन्द्य सहस्रनेत्र-
स्तुभ्यं प्रदास्यति शरान्बहुमानपूर्वम् ॥ ४२ ॥

तस्माद्धनंजय मया सह दिव्ययान-
मारोह सुन्दरमिदं तु विना विलम्बम् ।
स्वर्गाच्च निर्झरगणैर्बहुमानितः सन्
सार्धं मयैव पुनरेष्यति लब्धशस्त्रः ॥ ४३ ॥

इत्युक्तवन्तममराधिपसारथिं तं
प्रत्युक्तवान्प्रियवचोभिरनर्घशीलः ।
आप्यायितोऽस्मि वचनामृतधारया ते
देवः किमन्यदमृतेन विना प्रदद्यात् ॥ ४४ ॥

अप्राप्यमेव तपसा बहुराजसूयैः
यज्ञैः शतैरपि शतक्रतुदिव्ययानम् ।
मान्यैर्महद्भिरपि देवगणैरवर्ण्यं
दिव्यप्रभावमिदमित्यहमद्य जाने ॥ ४५ ॥

आखण्डलस्य यमनिर्वचनीयशोभं
मर्त्याश्च दानवगणाश्च तथेतरे च ।
स्प्रष्टुं न वीक्षितुमपि प्रभवन्ति देव
पश्यामि तादृशरथं महनीयमग्रे ॥ ४६ ॥

प्रस्थानयोग्यसमये प्रियमिन्द्रकीलं
यस्मिन्नहं सुचिरमेव तपांसि तप्त्वा ।
सौख्येन कालमनयं गिरिराजमेन-
माप्रष्टुमद्य हृदयं भृशमीहते मे ॥ ४७ ॥

तस्मात्सखे त्वमधिरोह विमानमादौ
त्वां देव शीघ्रमनुसर्तुमहं तु पश्चात् ।
आरोहयेयमिति मे मनसोऽभिलाषः
नेता हि गच्छति सदा पुरतः प्रजानाम् ॥ ४८ ॥

आप्रष्टुमद्रिवरमिन्द्रसुताय सूतः
सद्यः प्रियादनुमतिं समयच्छदस्मै ।
सोऽप्यन्वभुङ्क्त विजयन्तु सुखं नवीनं
यत्नो हि नूतनसुखं सफलेन दत्ते ॥ ४९ ॥

आमोदवारिणि ततः सुखमाप्लुतः सन्
स्नात्वा यथाविधि पितॄन्स तु तर्पयित्वा ।
आनन्दरूपमखिलेश्वरमिन्दुचूड-
मूर्ध्वे विलोक्य समचिन्तयदूर्ध्वगामी ॥ ५० ॥

यातामनन्तरमनन्तगुणाभिरामं
तं मर्मभेदिमिरुपाक्रमताऽर्जुनोऽयम् ।
आप्रष्टुमद्रिवरमार्द्रवचोभिरित्थं
शिष्यो यथा गुरुवरं समुपात्तविद्यः ॥ ५१ ॥

अद्यापि शैलवर शीलवतां निवासं
त्वां साधवः सुकृतिनश्च समाश्रयन्ते ।
माङ्गल्यभूमिरसि सन्ततमद्रिनाथ
त्वं स्वर्गलोकगमनाय च मार्गदर्शी ॥ ५२ ॥

पीत्वा यथेष्टमिह निर्झरनिर्मलाम्बु
स्नात्वा सुखं तव सरित्सलिलेषु नित्यम् ।
स्नेहादहं सुचिरमध्यवसं तवाङ्कं
नाहं सहे नगपते नवविप्रयोगम् ॥ ५३ ॥

त्वत्संश्रयान्मुनिजनाश्च तथेतरे च
शीघ्रं फलान्यनुभवन्तु गतव्यथास्ते ।
श्लाघ्यैर्वचोभिरनिशं तवधर्मबुद्धि-
मुद्घोषयन्तु दिवि देवगणाः सहर्षम् ॥ ५४ ॥

सानन्दमेव शिखरे तव भूरुहाणां
पुष्पोच्चयेभ्य इह पल्लवसङ्गतेभ्यः ।
आघ्राय सौरभमनेकदिनानि नीत्वा
त्वद्विप्रयोगमतिदुःसहमद्य याचे ॥ ५५ ॥

रम्याण्यनेकशिखराणि तथा वनानि
मानौ सलीलमिह ते सलिलप्रवाहान् ।
स्वच्छन्दमेव निवसन्सरितस्तटेऽस्मिन्
दृष्ट्वा कथं प्रियसखे प्रभवामि गन्तुम् ॥ ५६ ॥

इच्छानुसारसुलभं च महीरुहाणां
स्वादूनि नित्यमिह पक्वफलानि भुक्त्वा ।
ध्यायन्नहं प्रकृतिसुन्दर सुन्दरेशं
बह्वीः क्षपाः क्षपितवान् तव भूप्रदेशे ॥ ५७ ॥

विस्रब्धमर्भक इवाङ्कतले जनन्याः
गात्रं निवेश्य तव रम्यशिलातलायाम् ।
धर्मोत्तमास्वपमनेकनिशास्त्विदानीं
नाहं सहेऽद्य तव दुःसहविप्रयोगम् ॥ ५८ ॥

हंसध्वनिं सुभगमम्बुजपल्वलेषु
कुञ्जेषु मञ्जुतममण्डजकूजनं च ।
इत्थं बहून्बहुविधांश्च निशम्य शब्दान्
त्वत्तः प्रयातुमहमद्य कथं नु शक्तः ॥ ५९ ॥

सौरभ्यमेष सरसीरुहपल्वलाना-
मादाय ते सुमनसामपि सङ्गमेन ।
शैत्यं तथाऽद्रिवर निर्झरशीकराणां
मन्दानिलो मम हिताय च वाति नित्यम् ॥ ६० ॥

इत्थं ददासि मनसे निखिलेन्द्रियैर्मे
प्रीतिं त्वमेव महतीं किल सम्पदा ते ।
आदाय वित्तमखिलं स्वपितुः सकाशा-
त्को यातुमर्हति पुमान्पितरं विहाय ॥ ६१ ॥

दध्युस्ते दृढगात्रतामिति नदी मातेव शंसत्यसौ
श्लाघ्येरन्नमराः सदेति पितृवद्धंसो वदत्यत्र माम् ।
वल्लीयं स्तबकान्विता वदति मां मा विस्मरेति प्रियां-
त्यक्त्वाऽहं कथमिन्द्रकीलमधुना शक्नोमि गन्तुं दिवम्॥

मातेव त्वमपोपयः स्वपयसा सङ्गीतमालप्य मां
सस्नेहं त्वमदाः पितेव नितरां सम्पत्समृद्धिं च मे ।
अत्यन्तप्रियमित्रवत्त्वमकरोः प्रीत्या हितं सन्ततं
स्नेहग्रन्थिभिरित्थमेव सुदृढं बद्धोऽस्मि नानाविधैः ॥

विन्यस्याखिलभारमत्र विनयाद्विलब्धमेवाधुना
गन्तव्या तु तथापि सा सुरपुरी दैवाद्गुरोराज्ञया ।
याचे त्वामिदमेव पर्वतपते प्रस्थानकाले त्वया
क्षन्तव्योऽहमपि प्रसन्नमनसा माङ्गल्यवाचं पुनः ॥६४

इत्यापृच्छय गिरिं सुरेन्द्रतनयः प्रस्थानयात्रां तदा
निःशब्दं कृतवान्प्रदक्षिणमथ प्रीत्या रथात्त्रयम् ।
ऊर्ध्वं वीक्ष्य शिवं शिवाय मनसा ध्यात्वा च सम्यक्सुधी-
स्तस्थौ दिव्यरथान्तिके क्षणमसौ दिव्यां जिगीषुः पुरीम् ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
चतुर्थः सर्गः ॥

पञ्चमः सर्गः ।

आपृच्छत महाशैलमिन्द्रकीलं धनंजयः ।
कथञ्चित्स गुणैः श्रेष्ठं कयाचिद्व्यथया तदा ॥ १ ॥

शुकादिभिर्विहङ्गैश्च तथा प्रस्रवणैर्गिरिः ।
नूनं विजययात्रायै पार्थायानुमतिं ददौ ॥ २ ॥

आरुरोह रथं धीमानर्जुनः कालचोदितः ।
सूतेन दत्तहस्तः सन्मानयन्स्वपितुर्वचः ॥ ३ ॥

शक्रस्य रथमध्यास्य शक्रतुल्यो रराज सः ।
आधारापेक्षया नूनमाधेयस्य प्रकर्षता ॥ ४ ॥

सार्थं यथा महद्वाक्यं सार्जुनः सारथिस्तथा ।
श्रेष्ठं शब्दगुणं रम्यं प्रतस्थे स हरेः पदम् ॥ ५ ॥

क्रमात्प्रचक्रमे नेतुमरुणो भास्करं यथा ।
रथस्थं तु तथा पार्थमूर्ध्वं तं मातलिर्दिवम् ॥ ६ ॥

इमाविन्द्रविमानेन दिव्येनाद्भुतकर्मणा ।
क्षणात् मर्त्यविमानानां पन्थानमधिजग्मतुः ॥ ७ ॥

तस्मादूर्ध्वं गते तस्मिन्नद्राक्षीत्स सहस्रशः ।
विविधानि विमानानि रूपवन्ति धनंजयः ॥ ८ ॥

पितॄणां पदमेवेदं यत्र तृप्ताश्चरन्ति ते ।
भूमौ पुण्यात्मभिर्धर्मा यैः कृताः पूर्वजन्मनि ॥ ९ ॥

रथोऽभ्रपटलान्तीर्त्वा रवेणाम्बुधिमन्विमान् ।
अधः कृत्वाऽतिवेगेन गच्छन्नासीद्विहायसा ॥ १० ॥

ततश्चोर्ध्वं समानीतं विमानं गगने जवात् ।
ताभ्यां महत्पदं रम्यमचिराच्चोपलक्षितम् ॥ ११ ॥

इन्दुर्न लक्षितस्तत्र नादृश्यत रविः क्वचित् ।
द्युतिमन्ति तु दृष्टानि ताराकाराण्यनेकशः ॥ १२ ॥

पार्थस्तु विस्मिताक्षिभ्यां पार्श्वभागेन दृष्टवान् ।
छन्नानि हरितैरुच्चैरमून्यस्य पथि क्षणम् ॥ १३ ॥

स्वप्रकाशेन भासन्ते पुण्यलब्धेन तत्पदे ।
सुदूरगत्वानि दृश्यन्ते दीपवत्सुमहान्त्यपि ॥ १४ ॥

अत्रासते महाधन्याः स्थानेष्वेव स्वतेजसा ।
राजर्षयश्च वीराश्च ये भूम्यां निहता युधि ॥ १५ ॥

नातिदूरे च भासन्ते ते भृशं शतसंख्यया ।
तपसाऽपि महायज्ञैर्ये धीराः भुवि संस्कृताः ॥ १६ ॥

नीतं सुरेन्द्रयानं तत्क्षणादेव ततोपरि ।
पदं जगाम यद्भाति पीतवर्णांशुभिः स्वयम् ॥ १७ ॥

निवसन्त्यत्र गन्धर्वाः नृत्यगानैकतत्पराः ।
ज्वलन्तः सूर्यवत्कान्त्या स्वविमानैश्चरन्ति च ॥ १८ ॥

गुह्यकानां महर्षीणां पदमप्सरसां तथा ।
तत्पश्चात् नातिदूरे तु वर्तते दिव्ययोषिताम् ॥ १९ ॥

स्वतेजोद्भ्राजमानां तु लोकान्दृष्ट्वा सुविस्मितम् ।
मातलिस्तमुवाचाथ रथमूर्ध्वं प्रवर्तयन् ॥ २० ॥

एते खलु महाधन्याः स्थानान्यास्थाय फाल्गुन ।
सर्वतद्विलसन्त्येवं स्वकीयान्यात्मशोभया ॥ २१ ॥

स्फुरन्तीव लसन्तीव ताराख्पाण्यनेकशः ।
विभावर्यां विलोकयन्ते वसुधायां तु मानवैः ॥ २२ ॥

मेघनादसमं नादं श्रुत्वा तत्रार्जुनः क्षणात् ।
वीरः स परितश्चक्रे वीरसिंहावलोकनम् ॥ २३ ॥

विलसन्तं चतुर्दन्तं पार्थः कैलाससन्निभम् ।
चिरं विसिष्मिये धीरः दृष्ट्वा हृदय सन्निभम् ॥ २४ ॥

शक्रतुल्यं तमालोक्य शक्रात्मजमथार्जुनम् ।
शक्रेभो गर्जनं चक्रे शक्रोऽयमिति शङ्कयन् ॥ २५ ॥

आवहन्तीं ततः शुभ्रां हस्ताभ्यां पुष्पमालिकाम् ।
ददर्श स्वर्गलक्ष्मीं तद्धस्तिनादप्रबोधिनीम् ॥ २६ ॥

सर्वाः सम्पद आहृत्य सर्वमङ्गलकारिणी ।
प्रदातुमिव पार्थाय सर्वाभीष्टमुपागता ॥ २७ ॥

मन्दस्मेरमुखाम्भोजा तमेव कमलेक्षणा ।
व्याहर्तुं स्वागतं स्वर्गे समायातेव सागरात् ॥ २८ ॥

ऐरावतानुमत्यैव स्वर्गलोकं धनंजयः ।
आश्चर्यवत्स पश्यंस्तां स्वर्गलक्ष्मीं समाविशत् ॥ २९ ॥

ददर्श सुभगां रम्यां पुरींताममरावतीम् ।
स्वर्लोकशेखरीभूतां शतक्रतुविराजिताम् ॥ ३० ॥

विमानानां सहस्राणि विचित्राणि व्यलोकयत् ।
रथाङ्गणेषु रम्येषु पार्थः कामगतीन्यसौ ॥ ३१ ॥

पारिजातादिवृक्षाणां सर्वदा पुण्यगन्धिनाम् ।
विलसन्ति वनान्यत्र प्रसूनैर्दिव्यगन्धिभिः ॥ ३२ ॥

लसन्ति सुमनःसङ्घाढ्वनान्युपवनानि च ।
वीज्यमानानि शैत्येन सदागतिमता सदा ॥ ३३ ॥

नन्दनोपवनं रम्यमप्सरोगणसेवितम् ।
दृष्ट्वा मेने स पार्थस्तु हूयमानमिव द्रुमैः ॥ ३४ ॥

मन्दानिलैर्गुडाकेशो मन्दाकिन्यां स दृष्टवान् ।
सदैवानन्दितां लक्ष्या हेमराजीवसन्ततिम् ॥ ३५ ॥

क्वचिद्रथास्तु धर्मिष्टान् क्वचिद्वीरान् हतान्युधि ।
आनयन्तः क्षितेरामन् क्वचिद्यज्ञैश्च संस्कृतन् ॥ ३६ ॥

अन्यत्र ददर्शीर्मालामद्राक्षीत्स सुराङ्गनाः ।
वीरान्वरीतुकामास्तान् पश्यन्तीर्विस्यवीक्षणैः ॥ ३७ ॥

अवातरद्विमानं तदचिरात्तु रथ ङ्गणे ।
बहिर्गतौ विमानाच्च तस्मादर्जुनमातली ॥ ३८ ॥

निर्निमेषैर्मले तस्य निक्षिप्ताः कुसुमस्रजः ।
पूर्णकुम्भादिभिः पार्थो विधिवत्सत्कृतस्तदा ॥ ३९ ॥

स्वागतं स्वागतं वीर सर्वत्र विजयी भव ।
इति शब्दैर्दिशां भागाः स्वर्गेऽस्मिन्परिपूरिताः ॥ ४० ॥

अथ नीतो गुडाकेशः प्रतस्थे राजवीथिना ।
देवैश्च सिद्धगन्धर्वैर्देवराजमहासमाम् ॥ ४१ ॥

प्रथमं मुरजादीनां वाद्यानां घोषणं महत् ।
ततो गन्धर्वसिद्धानामभवन्दिव्यपङ्क्तयः ॥ ४२ ॥

विविधैर्जयशब्दैस्ते विबुधा मनसापि तम् ।
विजयं मानयन्तश्च जग्मुर्विजयगीतिभिः ॥ ४३ ॥

उच्चैःश्रवःप्रभृत्यश्वैरुह्यमानो धनंजयः ।
गच्छन्नास्त ततः पश्चात्पश्यन्नेव ततस्ततः ॥ ४४ ॥

शब्दायन्तो दिशो मन्त्रैर्मानयन्तः समन्ततः ।
बहवो ऋषयो धन्यमनुजग्मुस्ततोऽर्जुनम् ॥ ४५ ॥

उर्वशीमेनकादीनामुद्दायद्भिर्गणैरसौ ।
चारुकोणेक्षणैः पश्चाद्विभ्रमैश्चान्वगम्यत ॥ ४६ ॥

अनिमेषाक्षिभिः पार्थमुभयोः पार्श्वयोः पथाम् ।
तथा देवाः पपुः स्नेहादनिमेषा यथाऽभवन् ॥ ४७ ॥

पुरस्कृत्य मखायं तं सहायं च समीरणम् ।
अपूर्वमतिथिं द्रष्टुमनङ्गोऽपि समाययौ ॥ ४८ ॥

गच्छन्नास्त गुडाकेशस्त्वपश्यन्निव मन्मथम् ।
अनङ्गं कथमीक्षेत शिवभक्तः परंतपः ॥ ४९ ॥

दृष्टयः सुन्दराक्षीणां सुन्दराङ्गमनुत्तमम् ।
दृष्ट्वा नाशक्नुवन्द्रष्टुमनङ्गं तु कदाचन ॥ ५० ॥

अतश्चिन्तितवान् किञ्चिदात्मानं स्वयमात्मना ।
लक्षितो नापि रत्याहमनङ्गोऽस्मीति लज्जया ॥ ५१ ॥

भावयन्तं गुणैरेनं जयन्तं च जयन्निव ।
विरराज वृषेवासौ वृषपुत्रः परंतपः ॥ ५२ ॥

अनङ्गस्त्वङ्गनारत्नमुर्वशीं प्राविशत् क्षणात् ।
प्रतीक्ष्य सुन्दराङ्गं तं प्रतीकारचिकीर्षया ॥ ५३ ॥

ततः प्रभृत्यनिर्वाच्यविकारेण विलासिनी ।
समाक्रान्तेव संवृत्ता बलवन्मदनाधिना ॥ ५४ ॥

अपश्यन्निव पार्थस्तु गच्छन्नासीत् पथा दिवः ।
तादृशीमुर्वशीं रम्यामर्जुनाक्षिप्तचेतनाम् ॥ ५५ ॥

दृष्टान्यदृष्टपूर्वाणि वस्तूनि पथि जिष्णुना ।
ज्योतींषि ज्योतिषा चापि स्वर्गे तेन महीयसा ॥ ५६ ॥

ससालभञ्जिकान्यत्र हेमसौधानि दृष्टवान् ।
क्वचिद्दिव्यद्रुमान्पर्णैः प्रसूनैश्च प्रशोभितान् ॥ ५७ ॥

क्रीडाशैलान्विचित्रांश्च तोरणानि व्यलोकयत् ।
पार्थः स्तिमितनेत्राभ्यां जलयन्त्राणि च क्वचित् ॥ ५८ ॥

क्वचिन्मरकतच्छन्नसोपानैर्विलसन्त्यसौ ।
हेमाम्बुजैः समेतानि सरांस्यपि समैक्षत ॥ ५९ ॥

वृक्षेभ्यः पतितैः पुष्पैश्छादिताः स्वर्गभूमयः ।
पवि प्रतीक्ष्य तिष्ठन्त्यः प्रमदा इव वीक्षिताः ॥ ६० ॥

न दृष्टः कुत्रचित्तेन महता तत्र जिष्णुना ।
नादैर्मुखरयन्नाशां हींकारैरालपन्नलिः ॥ ६१ ॥

बालां वा बालिकां वापि वृद्धं वृद्धामपि क्वचित् ।
नाकलोके महारम्ये नापश्यत्स धनंजयः ॥ ६२ ॥

मयूरकोकिलादींश्च खगानत्र न दृष्टवान् ।
स्वर्गलोके गुडाकेशः सारङ्गादीन्मृगानपि ॥ ६३ ॥

वातायनेषु दीर्घाक्षीः सौधे मुकुललोचनाः ।
परं सर्वत्र सोऽपश्यदचञ्चलविलोचनाः ॥ ६४ ॥

सुधांशोः प्रतिबिम्बानां सहस्राणि समैक्षत ।
विना सुधांशुबिम्बेन नारीवदनकैतवात् ॥ ६५ ॥

निश्चलत्वात्तु नारीणां स्वर्णवर्णोपशोभिता ।
काञ्चनप्रतिमेवात्र गात्रपङ्क्तिर्विशङ्किता ॥ ६६ ॥

नापश्यत्तत्र कुत्रापि भौमसौभाग्यसंपदम् ।
प्रदक्षिणं भुवं तस्मात् करोत्येव कलाधरः ॥ ६७ ॥

विना मधुकरं पुष्पं पङ्कजं शैवलं विना ।
प्रकाशते कथं लोके यथा बिम्बं शुकं विना ॥ ६८ ॥

प्रजया राजते राजा निशायां तु निशाकरः ।
सत्यं विराजते नित्यमलकैराननं यथा ॥ ६९ ॥

मीनाक्षीणां मृगाक्षीणां विद्यते महदन्तरम् ।
नारीणां सनिमेषाणामनिमेषदृशां तथा ॥ ७० ॥

वसुधायाः कथं भूयात्स्वर्गलक्ष्मीर्गरीयसी ।
स्वर्गकामो यजेतेति किमर्थं व्याहृतं श्रुति ॥ ७१ ॥

स्वर्ग एव सुधाऽस्तीति वचनं व्याहृतं वृथा ।
वर्तते परितो नित्यं वसुधा हि सुधाकरः ॥ ७२ ॥

स्वर्गे वा वसुधायां वा मनस्येवास्ति नः सुखम् ।
सुखदुःखोपभोगानां साधनं हि मनः सदा ॥ ७३ ॥

अत एव स कैलासे वसतीन्दुकलाधरः ।
लक्ष्मीभर्तुर्निवासोऽपि क्षीराब्धावेव वर्तते ॥ ७४ ॥

इत्थं विचिन्तयन् श्रीमान्मण्डनैर्मण्डितां सभाम् ।
प्रविवेश गुडाकेशो शचीशक्रोपशोभिताम् ॥ ७५ ॥

त्रिदशान् रत्नमञ्चेषु गन्धर्वान् स्फाटिकेषु च ।
सिद्धान् काञ्चनमञ्चेषु संददर्शासनेष्वयम् । ७६ ॥

वितानैस्तोरणैर्धन्यः पुष्पवृन्दैः सुगन्धिभिः ।
अद्राक्षीत् स सभामध्ये रम्यां काञ्चनवेदिकाम् ॥ ७७ ॥

तस्याश्चोपरि संदृष्टं दिव्यसिंहासनं महत् ।
विचित्ररत्नसंसक्तैर्मण्डनैश्च विचित्रितम् ॥ ७८ ॥

पार्थः सिंहासने तस्मिन्भानुस्पर्धिमहाप्रभम् ।
सहस्रनेत्रमद्राक्षीद्द्विनेत्रोऽपि शचीपतिम् ॥ ७९ ॥

नीराजयन्तमेकैकं देवानां मकुटाभया ।
पदोपकण्ठमिन्द्रस्य पश्यति स्म परंतपः ॥ ८० ॥

शचीसमेतमासीनं वीज्यमानं विलोक्य तम् ।
निर्निमेषोऽभवत्सोऽपि स्तूयमानं च वासवम् ॥ ८१ ॥

शक्रं श्वेतातपत्रेण दृष्ट्वा माण्डतमर्जुनः ।
प्रश्रयोपनतः श्रीमानाजगामान्तिकं पितुः ॥ ८२ ॥

ननाम पादयोः पार्थः शचीवासवयोः पृथक् ।
प्रथमं चक्षुषा पश्चान्मनसा शिरसा पुनः ॥ ८३ ॥

बाहुभ्यां वृत्तपीनाभ्यां परिष्वज्य पुरंदरः ।
प्रीतिभाजं स कौन्तेयमुपावेशयदन्तिके ॥ ८४ ॥

असकृत्फाल्गुनं पश्चादुपाघ्राय स मूर्धनि ।
अङ्कमारोपयामास वात्सल्येन पिता सुतम् ॥ ८५ ॥

पाणिं गाण्डीवपाणेस्तु गृहीत्वा परिलालयन् ।
प्रीत्या संवाहयामास वज्रपाणिः स्वपाणिना ॥ ८६ ॥

चक्षुःकोणेन पश्यन्तं वीक्षमाणः सुविस्मितम् ।
उत्फुल्लाक्ष सहस्राक्षस्तृप्तोऽभून्न कदाचन ॥ ८७ ॥

समामेकासनासीनौ भासयन्तौ परस्परम् ।
दृष्ट्वा तत्राभवन् सर्वे वासवद्वयशङ्किनः ॥ ८८ ॥

सद्यः क्वणितमाकर्ण्य नूपुरेभ्यो विनिर्गतम् ।
मुखं व्यावर्तयामासुः सममेव सुरादयः ॥ ८९ ॥

उर्वशी मेनका रम्भा कुम्भयोनिः स्वयं-प्रभा ।
गोपाली च समामन्याः प्राविशन्नमराङ्गनाः ॥ ९० ॥

झंकारनादैर्बहुनूपुराणां
मेरीनिनादैर्मुरजादिवाद्यैः ।
शब्दैस्तथा तालमृदङ्गरम्यै-
र्नृत्तं तरुण्यः सममेव चक्रुः ॥ ९१ ॥

विलोक्य रक्तान्तविलोचनं तं
रागान्वनेत्रा ननृतुः सुदत्यः ।
सविभ्रमप्रेरितचित्तवृत्तीः
प्रदर्शयन्त्यः किल विक्रियाभिः ॥ ९२ ॥

जानुद्वयं काश्चन कम्पयन्त्यः
बिम्बाधरं सुन्दरमिन्दुमुख्यः ।
ईषद्धसन्त्यः सुरलोकनार्यः
प्रदर्शयामासुरिवात्मभावम् ॥ ९३ ॥

भ्रूभङ्गभेदैः कतिचित्कटाक्षैः
सार्धं प्रदर्श्यात्ममनोविकारम् ।
गन्धर्वनार्यः किल गन्धपुष्पै-
र्निवेदयन्त्यो ननृतुः स्वकामम् ॥ ९४ ॥

पदाङ्गुलीनां च कराङ्गुलीनां
न्यासैः पदाभ्यां विजयंकराभ्याम् ।
अनङ्गलेखं च विलिख्य किंचित्
प्रोचुः प्रियं काश्चन नेत्रभङ्गैः ॥ ९५ ॥

तं दीर्घबाहुं प्रियकान्तदृष्ट्या
विलोक्य काश्चिन्मनसोऽभिलाषम् ।
प्रचालिताभ्यां स्वपयोधराभ्यां
विज्ञापयन्त्यो ननृतुर्नताङ्ग्यः ॥ ९६ ॥

मनोहराणां मदनातुराणा-
मप्यास मध्यं वरवर्णिनी सा ।
समुर्वशी वश्यकटाक्षदृष्ट्या
पार्थं पिबन्तीव चकार नृत्तम् ॥ ९७ ॥

प्रेमलपाभ्यां मुहुरीक्षमाणा
मुग्धा स्खलन्तीव मुहुः पदाभ्याम् ।
ननर्त मध्ये नवनर्तकीनां
प्रदर्शयन्ती मदनप्रभावम् ॥ ९८ ॥

आदाय नेत्रादिव दिव्यवर्णं
तमङ्गना सा किल वर्णयन्ती ।
अनङ्गलेखं नखलेखिनीभि-
र्विलोकयन्ती स्वमुखे लिलेख ॥ ९९ ॥

सङ्गीतसाहित्यपदानुसारं
भावैरपाङ्गाभिनयादिभिश्च ।
पदे पदे सा मदनाभिविष्टा
संमोहयामास सुरेन्द्रलोकम् ॥ १०० ॥

विलासिनीनां सुरसुन्दरीणां
तथाप्यसौ विभ्रमविक्रियाभिः ।
अचालितः शक्रसुतो न ताभि-
र्न विक्रियाभिः प्रचलन्ति धीराः ॥ १०१ ॥

सुधांशुजालैः परिपूरितायां
सर्वाणि नीलोत्पलपल्वलानि ।
विलोक्य चन्द्रं विकसन्ति रात्रौ
विधुः कदाचिन्न विकारमेति ॥ १०२ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
पञ्चमः सर्गः ॥

षष्ठः सर्गः

सुराङ्गनानां नयनान्तवीक्षणैः
क्षणे क्षणे वीक्षितसुन्दराकृतिः ।
सुरालये पञ्चसमाः सुपूजितो
जितेन्द्रियः सन्ननयत् दृढव्रतः ॥ १ ॥

अयाचितारं तमयाचितः प्रियं
स्वयं समाहूय कदाचिदात्मजम् ।
अमोघवज्रं दयितं प्रदत्तवा-
नुपात्तविद्याय जयाय वासवः ॥ २ ॥

अमुष्य संहारविमोचने मुहु-
र्मुहुश्च कुर्वन्किल मन्त्रपूर्वके ।
पटुत्वमाप्तुं दिवि तद्गृहे पितुः
स तु क्रियावान्वसति स्म फाल्गुनः ॥ ३ ॥

कदाचिदिन्द्रः स्वकरेण सत्कृतं
कृतास्त्रविधं सदयं धनंजयम् ।
उवाच सन्त्वं परिलालयन्सुतं
मिताक्षरैर्ञ्जितसुन्दरं वचः ॥ ४ ॥

त्वमस्त्रशस्त्रेषु सुशिक्षितो यथा
तथा च गांधर्वकलासु साम्प्रतम् ।
विशिष्य वादितकलासु विक्रम
क्रमासु सामर्थ्यमवाप्यतां त्वया ॥ ५ ॥

त्रिभिस्तु वाद्यैः किल तत्सुमिश्रितं
श्रुतं च वादित्रमितीह कथ्यते ।
नृणां तु लोके सुत नावलोकितं
विलोकितं तद्दिवि सेव्यते सुरैः ॥ ६ ॥

स चित्रसेनो विदितस्त्वया सुत
हितार्थमस्माच्चमवेहि भद्र तत् ।
तवैष गन्धर्वपतिर्भवेत्सखा
मुखान्मघोनः श्रुतमित्थमैन्द्रिणा ॥ ७ ॥

विना प्रयासं दिवि वाद्यमाद्यत-
स्तदेव वादित्रमनेन बोधितम् ।
अधीतवान्नृत्तकलां सुधीरसौ
रसान्वितो गानकलामपि प्रियाम् ॥ ८ ॥

दिवि प्रणृत्यन्विहरन्बहूनयं
स्वयं च गायन्नयति स्म वासरान् ।
सचित्रसेनः किल दिव्यमन्दिरे
सुरेन्द्रसूनुः सुरलोकवासिभिः ॥ ९ ॥

तथाऽपि नालभ्यत शर्म जिष्णुना
मनागपि स्वर्गतले मनोरमे ।
स्मरन् हि दारान् जननीं सहोदरा-
नुदारशीलानवसत्स सन्ततम् ॥ १० ॥

स चित्रसेनं बहुमान्य सादरं
पुरन्दरः सस्मितमेवमेकदा ।
समादिदेश प्रियमित्रमात्मन-
स्तमात्मसूनोः शुभकाङ्क्षिणं महान् ॥ ११ ॥

सुराङ्गनां कामयते सुमध्यमां
स मध्यमः पाण्डव उर्वशीं वशी ।
अतः स मौनं भजतीत्यवेहि तं
हितंकरं रक्ष हितेन कर्मणा ॥ १२ ॥

मदस्त्रशस्त्रादिषु सुष्ठु लब्धया
स विद्यया पाटवमाप्तवान्सुतः ।
त्वमत्र ते दर्शय कर्म कौशलं
विलासिनीसङ्गविशारदोऽसि चेत् ॥ १३ ॥

प्रियंकर त्वं कामोरुमुर्वशीं
वशीकुरु त्वद्वचनैर्वरानानाम् ।
प्रियं वचो व्याहर मानिनीं तथा
यथोपतिष्ठेत्स्वयमेव फाल्गुनम् ॥ १४ ॥

मनोहराक्षीं मधुपुष्पहारिणीं
विहारिणीं मन्मथचारुवीक्षणैः ।
सुधाधरां बद्धपयोधरान्वितां
स्मितानना द्रष्टुमितो व्रजाम्यहम् ॥ १५ ॥

इति ब्रुवन्नेव जगाम तत्क्षणं
क्षणं वचस्तन्मनसा स्मरन्हरेः ।
समीक्षितुं तां सुदतीं सुगन्धिनीं
सुगन्धि गन्धर्वपतिस्तदालयम् ॥ १६ ॥

समन्वगाद्गन्धवहस्तदा शनैः
शनैश्च गन्धैरनुलेपयन्दिशः ।
समभ्यपश्यन्नतिरंहसा हृदा
तदा व्रजन्नास्त सुरेन्द्रशासनात् ॥ १७ ॥

सुराङ्गनावासमसौ प्रविष्टवान्
प्रविष्टमात्रेण विशिष्टमन्तिके ।
ददर्श तस्या मणिभिः सुवर्णितं
सुवर्णहर्म्यं कुसुमैरलंकृतम् ॥ १८ ॥

सपर्यया प्रत्युदगच्छदुर्वशी
निशाम्य दूराच्च दृशा यथाविधि ।
तया स गन्धर्वपतिः सुपूजितो
जितामृतांशुप्रभया ललामया ॥ १९ ॥

मनोज्ञमङ्गे मदिरेक्षणां सुखं
सुखोपविष्टामुपवेशितस्ताम् ।
विलोक्य गन्धर्वपतिः प्रचक्रमे
क्रमेण वक्तुं वचनं शतक्रतोः ॥ २० ॥

सुराधिपादागतमित्यवेहि मां

हिमांशुवक्त्रे हितकारिणं च ते ।

इदं त्वमाकर्णय मद्वचो हितं

हितंकराद्देवपतेर्मुखागतम् ॥ २१ ॥

गुणाभिरामं गुरुवन्महागुणं

गुणैर्वराणामभिकाम्यरूपिणम् ।

सुरेन्द्रसूनुं नलवच्चरोत्तमं

वमापतार्थं त्वमवेहि फाल्गुनम् ॥ २२ ॥

बृहस्पतिं वीरमिवावधारणे

रणे कुमारं रसिकं तु रागिणाम् ।

मनोरमाणां च मनोभवं नवं

न वेत्सि किं सुभ्रु नवाङ्गशोभिनम् ॥ २३ ॥

परंतपं पाण्डुसुतेषु मध्यमं

सुमध्यमे कुन्तिसुतं सुधीषु तम् ।

त्वमत्र गाण्डीविनमर्जुनं वरं

वरानने विद्धि बुधैः प्रशंसितम् ॥ २४ ॥

प्रसिद्धवीरः प्रतिमानवान्महा-

महेन्द्रतुल्यश्च सदाऽनहंकृतः ।

सुधांशुवंशप्रभवः प्रतापवा-

नवासवान्पाशुपतास्त्रमप्यसौ ॥ २५ ॥

स नीलकण्ठेन बहुप्रशंसितः
प्रशंसनीयः स कृपास्त्रदुर्लभम् ।
अतिप्रतापाद्भवतीव मित्रजित्
त्वमित्रजिद्वीर्यपराक्रमैर्भृशम् ॥ २६ ॥

स सत्यवान्सत्यपराक्रमो युधि
युधिष्ठिरस्यास्ति सहोदरः प्रियः ।
स्थिरप्रतिज्ञः स्थिरधीःसदा बली
बलिश्च दाने बलहीनरक्षकः ॥ २७ ॥

युधि स्थिरोऽसौ च युधिष्ठिरानुजः
पुरा निहन्त्येव महान्महायुधि ।
सुयोधनादीन्कुरुवंशसम्भवान्
भवप्रसादेन महास्त्रसंचयैः ॥ २८ ॥

शृणुष्व सुश्रोणि दशापरो यथा
तथाऽस्त्रशस्त्रेषु महाऽस्ति विक्रमः ।
अनेन काले धिरवे विधोः कला
कलाधरेणेश कला च शेखरे ॥ २९ ॥

सवीरशुल्कः द्रुपदात्मजासखः
सखा च कृष्णस्य मदा भवत्यसौ ।
अवाप गाण्डीवधनुर्महानला-
दलाद्विजित्येव शरैः शचीपतिम् ॥ ३० ॥

सुदर्शनीयस्त्वहितापकारकः
स कारकश्चास्त्यबलार्तिनाशने ।
मयूरतुल्यः किल ताण्डवप्रियः
प्रियंकरेभ्यः प्रियमातनोत्यसौ ॥ ३१ ॥

दिवा प्रशोभा न दिवाकरं विना
विना शशाङ्कं न निशा प्रकाशते ।
त्वया विना चाप्सरसां कुतः प्रभा
प्रभासते किं विजयादृते मही ॥ ३२ ॥

स्वकर्मभिः श्लाघ्यगुणैश्च कीर्तिमान्
पुमान्प्रशान्तोऽपि तथा प्रतापवान् ।
कुले प्रसूतिः किल धीरभूभृतां
पितामहस्तस्य स बादरायणः ॥ ३३ ॥

तवाङ्कशोभा विजयाङ्कशोभया
प्रशोभते नूनमतीव भामिनि ।
अतीव भद्रे नवमालिकाऽनिशं
न शोभते किं सहकारसंश्रयात् ॥ ३४ ॥

चतुर्मुखं तं चतुराननावहा
विहाय मोहात्कमले शयानम् ।
समेत्य तस्माद्द्विजये विमोहिता
हिते वसत्येकमुखे सरस्वती ॥ ३५ ॥

विलोक्य पार्थस्य शुभाननं परं
पराजितेन्दुः परिभूयमानसः ।
अलक्षितः सन् स विलीयते स्वयं
ह्रियाऽभ्रपृष्ठे विटपान्तरेषु च ॥ ३६ ॥

त्वया प्रयोज्यास्तव रूपसंपदः
पदे पदे सुभ्रु परंतपाकृतौ ।
यतः स धत्ते च वरेष्वतुल्यता-
मतुल्यधैर्यादिगुणोच्चयं समम् ॥ ३७ ॥

स कुन्तिपुत्रो न पुरूरवाः क्वचित्
क्वचित्तु नासौ न मुनिर्विभाण्डकः ।
वशं तवेमौ मुनिभूभृतौ गतौ
क्षितौ महान्तौ बहुमान्यतेजसौ ॥ ३८ ॥

स्मरारिभक्तं विजयं जितेन्द्रियं
तवेन्द्रियैः सुन्दरि तं जयेः कथम् ।
निरर्थकं काञ्चनकान्ति ते वपु-
र्वपुस्त्वदीयं न वशीकरोति चेत् ॥ ३९ ॥

शुभे नियुक्ता प्रभुणाऽद्य सुभ्रु ते
भ्रुवोर्विलासैश्च पदैश्च विभ्रमैः ।
समेत्य पार्थं निभृतं निशामुखे
सुखं प्रदातुं सुरतोत्सवार्थिने ॥ ४० ॥

अनङ्गमुद्दीपय वश्यसाधनै-

धनञ्जयं तं वशिनं वशीकुरु ।

महातिथिः स्वर्गरतिक्रियास्वयं

स्वयं विलासैरुपचर्यतां त्वया ॥ ४१ ॥

विचिन्तयन्ती विजयं स्मरातुरा

सुराधिपाज्ञां तु निशम्य तत्क्षणम् ।

विलोक्य गन्धर्वपतिं तमुर्वशी

कृशोदरी प्रत्यवदत्पृथुस्तनी ॥ ४२ ॥

भवन्मुखाच्छ्रोतुमिमान्महागुणान्

गुणाकरस्यास्य सखे महामतेः ।

तथा च संगन्तुमपीन्द्रसम्भवं

भवामि धन्या पुरुहूतशासनात् ॥ ४३ ॥

गुरोर्नियोगं बहुमानयाम्यहं

महामतेऽद्य क्रियया यथामति ।

भृशं गुडाकेशगुणैर्वशीकृता

कृतार्थता निर्वहणैर्हि साध्यते ॥ ४४ ॥

जितात्मवान्सर्वगुणैरलंकृतः

कृतास्त्रविद्योऽस्तु परंतपोऽथवा ।

तथापि सौन्दर्यमदेन वञ्चितं

जितेन्द्रियं स्त्रीजितमप्यवैमि तम् ॥ ४५ ॥

समङ्गनालोलमतीव कामिनं
जनाः समाहुर्बहुदारमर्जुनम् ।
सुरास्तु पश्यन्तु पुरंदरादयो
मयैकया कान्तदृशा वशीकृतम् ॥ ४६ ॥

न कापि लोकेष्वखिलेषु मत्समा
समानकान्तिः प्रियदर्शनाऽस्ति मे ।
स्मरोऽपि मन्नेत्रशरैर्वशीकृतो
वशीकृताः संयमिनोऽपि यच्छरैः ॥ ४७ ॥

अवेहि मे लोचनयोरमोघता-
ममोघशक्त्या प्रथमं कयाचन ।
भवे प्रियेऽहं नवजातमन्मथा
तथापि कष्टास्म्यमरेन्द्रसूनुना ॥ ४८ ॥

अतस्त्वदाज्ञामनुसृत्य तं प्रभो
प्रभोः प्रभावादुपगम्य पाण्डवम् ।
प्रसादयाम्यद्य सुखप्रदाय त-
त्सुखं प्रदाय स्मरसङ्गमोद्भवम् ॥ ४९ ॥

तमित्थमुक्त्वा विससर्ज वीक्षणा-
त्क्षणेन गन्धर्वपतिं सतीव सा ।
स चित्रसेनोऽपि जगाम सस्मितं
स्मितानना दृष्टिपथात्स्वमन्दिरम् ॥ ५० ॥

यतोऽस्ति सा मोहयितुं यतीश्वरा-

न्वरानना वासवमुख्यसाधनम् ।

अथोर्वशीं तां स तथा परीक्षितुं

परंतपं मोहयितुं प्रयुक्तवान् ॥ ५१ ॥

प्रवाहिनीवारिणि मारपीडिता

कृताभिषेका कृतनिश्चया सती ।

समीक्षमाणा समुपाविशन्मुखं

मुखार्पणायेव वराय दर्पणे ॥ ५२ ॥

ततोऽलकश्रेणिमलंचकार सा

रसावहैराभरणैः सुराङ्गना ।

स्वकेशपाशं कुसुमैः सुकेशिनी

प्रकाशिनी दिव्यसुगन्धिलेपनैः ॥ ५३ ॥

प्रवृद्धवक्षोरुहकैतवाश्रयौ

नवाङ्गरागैरनुलिप्तवक्षसा ।

विशिष्टपीयूषघटौ हृदा समं

समुद्वहन्ती विजयोन्मुखी बभौ ॥ ५४ ॥

मनोहरैश्चारु चकार मण्डितं

स्वगण्डयुग्मं मणिकुण्डलादिभिः ।

बभूव दिव्याञ्जनरञ्जितेक्षणा

क्षणाच्च फाले तिलकेन शोभिता ॥ ५५ ॥

सुगन्धताम्बूलधराधरा सती
सुतीक्ष्णकान्तिर्विजयानुरागिणी ।
बभूव ताटङ्कयुगेन भासुरा
सुराङ्गना चम्पकनासिका भृशम् ॥ ५६ ॥

विजृम्भमाणं कुचकुम्भयोस्तले
प्रलम्बमाना मृदुकोमले गले ।
प्रवालमाला तरलीकृता मुहु-
र्मुहुस्तताडेव रतिप्रचोदिता ॥ ५७ ॥

अभूत्तदा नीलदुकूलभासुरा
धरा नवोढेव विहारवाञ्छया ।
सितोत्तरीयेण कृतावगुण्ठना
घनावगुण्ठेन शरच्छ्री यथा ॥ ५८ ॥

विशिष्टतल्पे शयनोत्तमे नवे
नवीनचित्रेण विचित्रिते नरम् ।
सुदीर्घमङ्गैः सरसं मनोरमं
रमेयं कामं विजयं निरामयम् ॥ ५९ ॥

विचिन्तयन्तीत्थमियं प्रतिक्षणं
क्षणात्क्षपायां सुरतोत्सवार्थिनी ।
वृथैव याता परिवृद्धमन्मथा
तरङ्गमालेव कलाधरोदये ॥ ६० ॥

चचौ प्रयान्ती वरमायतेक्षणा
समीक्षणीयैर्विविधैश्च विभ्रमैः ।
अचञ्चलाक्षी पथि चञ्चलेक्षणै-
र्क्षणे क्षणे दिक्षु विचिन्वतीव तम् ॥ ६१ ॥

मनाङ् नमन्ती स्तनजृम्भणात्पदे
पदे स्खलन्ती मदनार्तिविक्लवा ।
सविभ्रमभ्रूर्मुहुरित्यमुर्वशी
वशीकृताऽभूद्वशिनेव केनचित् ॥ ६२ ॥

पयोधराभोगविजृम्भणातुरा
वरोपभोगार्थमितीव सत्वरम् ।
स्तनच्छदं सा शिथिलय्य चिन्तया
स्वयं दशन्ती रदनच्छदं बभौ ॥६३ ॥

सुसूक्ष्मवस्त्रेण कृतौ मनोहरौ
वरौ सितोरू जघनौ च शीतलौ ।
प्रदर्शयन्ती प्रययौ मनाक्पदे
पदे तदीयौ च ववल्गतुस्तनौ ॥ ६४ ॥

तथा व्रजन्तीं विजयस्य चालयं
प्रचालयन्तीमतिकोमलालकाम् ।
स्वयं वदन्तीं किमपि स्वजिह्वया
दयापरो वेत्ति कथं परंतपः ॥ ६५ ॥

जवेन तीर्त्वा करिणीव गामिनी
कथंचिदध्वानमियं सुमध्यमा ।
अवाप जिष्णोर्वसतिं मदालसा
मदान्धचित्तेव मुनेस्तपोवनम् ॥ ६६ ॥

यशिन्युपातिष्ठत तस्य तच्छुभं
शुभेक्षणा द्वारमवाप्य वेश्मनः ।
अनुस्मरन्तीयममुं शुभाकृतिं
पतिंवरा सा किमुताभिसारिका ॥ ६७ ॥

स तां तदीयागमनं च सत्वरं
परं विदित्वैव कृतावगुण्ठनाम् ।
सुराङ्गनां प्रत्युदगच्छदर्जुनो
विनानुरागं विनयेन कृत्यवित् ॥ ६८ ॥

प्रभेत्तुकामौ स्तनकञ्चुलीं स्तनौ
घनौ नताङ्ग्याः पुलकाङ्कितौ तदा ।
विजृम्भणाद्वा किमुतातिसाहसा-
रससाध्वसं तौ सरसौ ववल्गतुः ॥ ६९ ॥

परं व्यजानान्न यथार्थतो नरं
परंतपं साऽपि सुराङ्गना ध्रुवम् ।
कथं मदान्धाश्चरितं महात्मनां
जना विजानन्ति सुरालयेऽपि वा ॥ ७० ॥

सुधांशुसङ्गात्कुमुदेक्षणा क्षणा-
स्क्षणं सुखं तत्कुमुदिन्यवाप्नुयात् ।
सुखं सुखार्ताऽपि लभेत पद्मिनी
न चन्द्रिकायामरविन्दलोचना ॥ ७१ ॥

प्रफुल्लपङ्केरुहमीक्षते कथं
विधुः क्षपायां कुमुदार्तिभञ्जकः ।
परानुरक्ता यदि पद्मिनी भवेत्
भवेन्निमित्तं मदनान्धता ध्रुवम् ॥ ७२ ॥

स लज्जया संवृतलोचनस्तदा
मदानुरक्तां मदनप्रचोदिताम् ।
विलोक्य कुन्तीमिव तां तु मातरं
परंतपः पूजयितुं प्रचक्रमे ॥ ७३ ॥

अस्पन्दलोचनयुगेन तमीक्षमाणा-
मत्यन्तविस्मितदृशा प्रविलोकयंस्ताम् ।
पार्थः कृताञ्जलिरिदं मदनातुरां तां
कुन्तीमिव स्वजननीं विनयादवादीत् ॥ ७४ ॥

सुस्वागतं जननि ते सुरलोकसंस्थे
दिव्याङ्गनाभिरुपशोभितदिव्यमूर्ते ।
देवेन्द्रचित्तहितकारिणि देवकन्ये
धन्योऽस्म्यहं तव पदाम्बुजदर्शनेन ॥ ७५ ॥

वात्सल्यजातपवनेन सदापविद्धै-
 र्मामर्भकं तु करुणाब्धिमहातरङ्गैः ।
अत्रागताऽसि वचनैरभिषिच्य नूनं
 द्रष्टुं तथा विकचलोचनदृष्टिपातैः ॥ ७६ ॥

वन्देऽहमम्ब शिरसाऽप्सरसां वरिष्ठा-
 मङ्गीकुरु त्वमधुनाऽर्जुनदत्तमर्घ्यम् ।
पाद्यं च दिव्यचरिते हितभाषिणीदं
 पौत्रं प्रसीद मनसा पुरुवंशमान्ये ॥ ७७ ॥

अव्याजभूतकरुणेयमवर्णनीया
 पौत्रं प्रतीत्थमधुनाऽम्ब तथाप्यकाले ।
वात्सल्यपूरितहृदा स्वयमागताऽसि
 क्लेशं विहाय बहुदूरमपीह तीर्त्वा ॥ ७८ ॥

किं वा निवेदय मयाऽत्र तवाम्ब कार्यं
 जानामि किं न जननीं प्रति पुत्रधर्मम् ।
यद्दुष्करं भवतु कार्यमदुष्करं वा
 तत्साधयामि तव नूनमनुग्रहेण ॥ ७९ ॥

उर्वश्येषा सुरपतिसुताद्धन्त्व नोत्पश्यति स्म
 स्वर्गे लोके नवमनुभवं नाकलोकाङ्गनेत्थम् ।
सीतारामं स्मरपरवशादेव संगन्तुकामा
 रामभ्रात्राप्यनुपचरिता रावणस्य स्वसेव ॥ ८० ॥

अनुसरति यदीन्दुः रोहिणीसङ्गमिच्छु-
र्नभसि तमुपगन्तुं नान्यतारा यतन्ते ।
किमिति विरहिणीवद्रोरवीषि क्षपायां
रमणमभिलपन्तीवान्यधन्यानुरक्तम् ॥ ८१ ॥

कुररि विलपसि त्वं वीतनिद्रा किमर्थं
स्वपति जगति सौख्यं वीतचिन्ते निशायाम् ।
क इह विगतलज्जां मानहीनां मदान्धां
कथमुपचरति शोच्ये रात्रिरेवान्वशोच्या ॥ ८२ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
षष्ठः सर्गः ॥

सप्तमः सर्गः ।

श्रुत्वा वचस्तस्य सुरेन्द्रसूनो-
विचिन्त्य किंचिद्विमनायमाना ।
पार्थं वशीकर्तुमुवाच वाक्यं
रागाक्षिकोणेन समीक्षमाणा ॥ १ ॥

चन्द्रानन त्वं शृणु सावधानं
सार्थं वचो पार्थ गुणानुविद्धम् ।
नेदं मदोन्मत्तमुखादिति त्वं
विनिर्गतं सुन्दर विद्धि सत्यम् ॥ २ ॥

पित्रा तवाहं प्रहिता प्रियेण
तवान्तिकं प्राप्तवतीमवेहि ।
कृष्टाममोघैश्च गुणैरिदानीं
कर्षन्ति वेगाद्धि गुणा गुणज्ञान् ॥ ३ ॥

तदा सभायां महतां महात्मन्
रुद्रार्कदेवाः मुनिपुङ्गवाश्च ।
गन्धर्वसिद्धास्त्वितरेऽपि मान्या-
स्त्वयाऽपि दृष्टाः किल वर्तमानाः ॥ ४ ॥

स्थानानुसारेण तथा प्रभावा-
त्तत्रोपविष्टेषु महत्सु सत्सु ।
तासु प्रनृत्तासु तथाप्सरस्सु
भवांस्तु मामेव ह्यथात्वपश्यत् ॥ ५ ॥

नृत्तावसाने निखिलानिमेषा
  महर्षयश्चाप्सरसश्च दिव्याः ।
प्रभोरनुज्ञामनुसृत्य सर्वे
  स्वं स्वं महाहर्म्यमवापुरेते ॥ ६ ॥

एकोऽपि दोषो यदि सूक्ष्मदृष्ट्या
  दृष्टस्त्वया तत्र मदीयनृत्ते ।
तं ब्रूहि जिष्णो सदयं ममाद्य
  त्वं चापि दक्षः किल नाट्यशास्त्रे ॥ ७ ॥

यत्ताण्डवं पाण्डव चित्रसेना-
  त्त्वया गृहीतं किल सावधानम् ।
अहं त्विदानीमनुकर्तुकामा
  त्वयैव सार्धं शिवताण्डवं तत् ॥ ८ ॥

पितुर्नियोगात्तव चित्रसेनो
  ममान्तिकं प्राप्य जगाद जिष्णो ।
सहस्रचक्षोरभिलाष एषः
  संपादि पार्थं सुभगे प्रियं तम् ॥ ९ ॥

तस्माद्गुडाकेश समागताऽहं
  शुश्रूषितुं त्वामिह सन्निधाने ।
आकृष्टचित्ता वशमागता ते
  श्रुत्वा गुणान्सुन्दर सुन्दराङ्ग ॥ १० ॥

तदेह्यनुज्ञामुपसेवितुं त्वां
पितुर्वचो मानयितव्य एव ।
कान्ताक्षिणी ते त्वयि कर्षतो मा-
मानन्दयत्याननमायताक्ष ॥ ११ ॥

अमङ्गलं मङ्गलकर्मकर्त्रा
देवाङ्गनावाक्यमिदं सलज्जम् ।
आकर्ण्य पार्थः स पिधाय कर्णौ
सप्राञ्जलिस्त्वेवमवोचदेनाम् ॥ १२ ॥

वरानने त्वं गुरुदारतुल्या
तस्मादनर्हा भवसि प्रवक्तुम् ।
तद्दुःश्रुतं मे वचनं तवाम्ब
यन्मां ब्रवीपि त्वमनङ्गतप्ता ॥ १३ ॥

यदा तु कुन्ती बहुमान्यमाता
देवेन्द्रपत्नी च शची यथा मे ।
तथा त्वमप्यम्ब मयाऽतिमान्या
सदापि पूज्या पुरुवंशदेवी ॥ १४ ॥

निष्पन्ददृग्भ्यामवलोकिता त्वं
कामं विशेषेण मयाऽम्ब तत्र ।
नप्त्रा हि मान्या पुरुवंशमाता
सा वन्दनीयाऽत्र सदेति हेतोः ॥ १५ ॥

मामन्यथा धारयितुं सुमान्ये
कल्याणि नार्हस्यमरेशवाचा ।
अचिन्तनीयोऽहमनङ्गचेतसा
क्षमस्व मामित्यत एव याचे ॥ १६ ॥

धर्मात्मजस्तस्य सहोदराश्च
धर्मेषु सक्ताः सततं च धीराः ।
मोहेन वा मन्मथचिन्तया वा
न ते कदापि प्रचलन्ति धर्मात् ॥ १७ ॥

तवानुरागं किमु युक्तमेत-
न्मय्यर्भके ते मदनोत्सवार्थम् ।
दिव्ये तवाहं वद किं न नप्ता
दिव्यैरकार्यं किमिदं न कर्म ॥ १८ ॥

पार्थस्य वाचा सुरसुन्दरी सा
प्ररूढरागेण विवेकहीना ।
उन्मत्तचित्तेव विलोकयन्ती
पार्थं बभाषेदमनार्यजुष्टम् ॥ १९ ॥

स्थाने गुरोर्मामपि योक्तुमेना-
मार्तां नरव्याघ्र सुरालयेऽस्मिन् ।
अर्होऽसि किं त्यक्तुमपीह जिष्णो
कुठारविद्धामिव विद्धि पार्थ ॥ २० ॥

स्वर्गे महान्तः पुरुवंशपुत्रा-
स्तपोभिरस्मान् रमयन्ति दीर्घम् ।
मां सुन्दराङ्ग स्मरबाधिताङ्गाम्
मान्य त्वमप्यत्र समेहि तस्मात् ॥ २१ ॥

यो यो भुवः स्वर्गतलं प्रविष्ट-
स्तं तं व्रजामि स्वयमेव धन्यम् ।
स्वर्लोकसम्भोगसुखं प्रदातु-
मस्माकमेतद्विहितं हितं च ॥ २२ ॥

मथ्नाति मर्म स्मरबाणराशि-
स्त्वत्तः समुद्भूय विशन्मनो मे ।
इमां दहत्येव स एव नूनं
पुरारिदग्धोऽपि पुरा स्मरो यः ॥ २३ ॥

मनोभवेनातितरां महात्म-
न्नार्ता त्वया नाहमुपेक्षणीया ।
कामानुरूपां च कदर्थनाया
मत्प्रार्थनां त्वं न निराकुरुष्व ॥ २४ ॥

शक्रोपकार्यामरोपकार्या-
त्समागतोऽसौ न रतोत्सवार्थम् ।
अनङ्गतप्ता विजयान्तराङ्गं
कथं निमोधेत्कथिताध्वनेन ॥ २५ ॥

अतुल्यरागादतिजृम्भमाणा
सुरातिमत्तेव सुराङ्गना सा ।
आरोहणार्थं मदनाग्रसौधं
समभ्यगात्पार्थमसह्यरागा ॥ २६ ॥

वक्षोरुहाभ्यां मदनाशुगाभ्यां
जगाम वेगाद्विजयातुरा तम् ।
प्रयोगदोषात्प्रतियोगिना सा
विसृष्टलक्ष्या विनिपातिता च ॥ २७ ॥

तां रन्तुकामाममुनातिदीर्घं
धर्मी जगादाथ यथार्थवक्ता ।
विवेकहीनां स विवेकयुक्तो
धर्मानुसारं सुखबोधनार्थम् ॥ २८ ॥

विवेकचिन्ता सुरतोत्सवेषु
सुतेति मातेति सहोदरीति ।
सर्वेष्वमर्त्येष्वपि नैव नूनं
संदृश्यते मन्मथबाधितेषु ॥ २९ ॥

विनिर्गतं ते वदनादपीत्थं
ध्रुवं त्वयोक्तं न सुराङ्गने तत् ।
जानाम्यहं मन्मथबाधितां त्वां
मन्ये तदुक्तं मदनेन तस्मात् ॥ ३० ॥

शृण्वन्तु सर्वे मम सत्यवाक्यं
दिक्पालकाः स्वर्गनिवासिनश्च ।
त्वं माननीया जननीव कुन्ती
शचीव माद्रीव गरीयसी मे ॥ ३१ ॥

पूज्या शुभे त्वं मम मातृतुल्या
रक्ष्यस्त्वयाहं सुतवत्सदापि
मूर्ध्ना प्रपन्नोऽस्मि तवाङ्घ्रिपद्मे
क्षमस्व मामम्ब दयार्द्रचित्ते ॥ ३२ ॥

एतद्वचस्तस्य यथार्थवक्तुः
श्रुत्वा भृशं भग्नमनोरथा सा ।
स्फुलिङ्गनेत्रा स्फुरिताधरोष्ठा
क्रोधादवोचत्किल तीक्ष्णवाचम् ॥ ३३ ॥

यथा त्वया न त्वभिनन्दिताऽहं
सौन्दर्यगर्वेण समागता त्वाम् ।
तथा पिता ते बहुमाननीयो
न कर्मणा निर्घृण मानितोऽसौ ॥ ३४ ॥

भूत्वैव तस्मादपुमांश्च पण्डो
मान्योऽपि सर्वत्र तु मानहीनः ।
स्त्रीणां तु मध्ये शठ नर्तकः सन्
विहाय लज्जां विहरिष्यसि त्वम् ॥ ३५ ॥

अभ्यर्थना फाल्गुन धिक्कृता मे
पितुश्च वाचस्त्ववधीरितास्ते ।
अतोऽस्य पार्थाविनयस्य शीघ्रं
फलं त्वया नूनमवाप्यमेव ॥ ३६ ॥

शप्त्वा प्रगल्भेत्थमथोर्वशी तं
रुषाऽर्जुनं धर्मिणमिन्द्रसूनुम् ।
अधोमुखी सा निलयं ययौ स्वं
भग्नाशया फाल्गुनभग्नगर्वा ॥ ३७ ॥

त्यक्तेव नाथेन यथाऽविनीता
निन्द्या प्रियैश्चापि जनैरनाथा ।
मत्तेभराजेन वने वशेव
भ्रष्टा चलन्त्यास्त सुराङ्गनाऽपि ॥ ३८ ॥

सोमोपरागेव विरागसन्ध्या
प्रणष्टपुष्पेव च पुष्पशाखा ।
भग्नाशयाऽप्सरसां वरिष्ठा
बभूव सद्यैव विनष्टशोभा ॥ ३९ ॥

कथं कथंचिद्रजनीं विनिद्र-
श्चिन्ताकुलः कुन्तिसुतस्तु नीत्वा ।
प्रातः समुत्थाय महान्प्रपेदे
स चित्रसेनस्य विचित्रगेहम् ॥ ४० ॥

तथाऽक्षमस्तं समुपेत्य वेगा-
द्विनीतभावो विजयो विषण्णः ।
यथैव देवाङ्गनया समस्तं
निवेदयामास निशि प्रवृत्तम् ॥ ४१ ॥

गन्धर्वराजोऽपि यथाश्रुतं त-
त्सुरेन्द्रसूनोर्वदनादशेषम् ।
तथैव तस्मै महते मघोने
न्यवेदयत्तत्क्षणमेव वाचा ॥ ४२ ॥

आनाय्य सद्यस्तनयं सुरेशो
दृढं परिष्वज्य मुहुर्मुहुश्च ।
तं सान्त्वयित्वा स शुभैर्वचोभिः
सविस्मयः पार्थमभापतेत्थम् ॥ ४३ ॥

तानुर्वशी पुत्र पुरूरवादी-
न्मायामयैरीक्षणविभ्रमैर्या ।
महर्षिवर्यांश्च वशीचकार
वशीकृता सा त्वयि सुन्दराङ्गे ॥ ४४ ॥

यतीन्समस्तान्विबुधांश्च मर्त्या-
ञ्जेतुं सुशक्तेत्यतिगर्वयुक्ता ।
सम्प्रेषिता पुत्र मयैव रात्रौ
तद्दर्पभङ्गाय तवान्तिकं सा ॥ ४५ ॥

एकेन मर्त्येन सुराङ्गना सा
पराजितेत्यत्र समस्तदेवाः ।
मर्त्या महान्तो ऋषयश्च पार्थ
त्वामेव शंसन्त्यतिविस्मितास्ते ॥ ४६ ॥

न केवलं साऽप्सरसां वरिष्ठा
जिताऽत्र मन्ये किल कर्मणा ते ।
परं तु सर्वेऽपि पराजितास्ते
महर्षयो ये च जितास्तथैव ॥ ४७ ॥

शापेन तस्याः सुरयोषितस्तु
न दुःखितव्यं विजय त्वयाऽद्य ।
शापोऽप्ययं नूनमनुग्रहाय
जाने भवेत्ते किल भाविकाले ॥ ४८ ॥

कौन्तेय संवत्सरमेकमुर्व्या-
मज्ञातवासस्त्वयि वासितव्यः ।
सहोदरैः साकमतीव गूढं
नामान्तरेणैवं विराटराज्ये ॥ ४९ ॥

एतन्नपुंसत्वेन विलासिनीनां
मध्ये वसेस्त्वं विधिवैपरीत्यात् ।
तद्राजपुत्र्याः गुरुवत्प्रशान्तः
प्रवर्तयन्वर्षमशेषमेव ॥ ५० ॥

चर्यावसाने तव पूर्वरूपं
त्वमाप्नुयाः शापविमोचनं च ।
तस्माद्विषण्णः प्रियपुत्र मा भूः
ध्रुवं भवत्येव विधेर्विलासः ॥ ५१ ॥

पार्थप्रवृत्तं शृणुते पुमान्यः
सश्रद्धमेतत्किल निष्कलङ्कः ।
कामेषु पापेष्वपि मर्त्यलोके
प्रवर्तते नास्य कदापि चित्तम् ॥ ५२ ॥

इदं पितुः सान्त्वनमिन्द्रसूनु-
र्निशम्य वाक्यं निखिलं मघोनः ।
मुदान्वितोऽयं न्यवसत्ततोऽस्मिन्
लोके सगन्धर्वपतिः सुराणाम् ॥ ५३ ॥

अटन्नथोऽर्यामतिसूक्ष्मबुद्धिः
स लोमशो नाम महर्षिवर्यः ।
महान्मघोनः किल तं महेन्द्रं
सन्द्रष्टुकामः सदनं विवेश ॥ ५४ ॥

उपेत्य भक्त्या तमुदारकीर्तिः
संसेवितं देवगणैः सभास्थम् ।
शतक्रतुं तत्र शचीसमेतं
ननाम मूर्ध्ना मुनिपुङ्गवोऽसौ ॥ ५५ ॥

संपूज्यमानो बहुमानपूर्वं
महर्षिवर्यैः स महर्षिवर्यः ।
शक्राभ्यनुज्ञामनुसृत्य सद्यः
पूज्यासनं तत्र समाससाद ॥ ५६ ॥

वृषाधिरूढेशविशाखतुल्या-
वेकासनासीनवृषार्जुनौ तौ ।
महामुनिस्तत्र महाप्रभावौ
दृष्ट्वा महाश्चर्यमवाप सद्यः ॥ ५७ ॥

पार्थः कथं क्षत्रियवंशजोऽय-
मर्धासनं देवपतेरवाप ।
वन्द्यं पदं दिव्यजनैश्च सर्वैः
सुकर्म किं तेन कृतं तदाप्तुम् ॥ ५८ ॥

तथाविधान्तःकरणप्रवृत्तिं
सद्यो विदित्वा मघवान्महर्षेः ।
समाचचक्षे प्रहसन्वचांसि
तदीयसन्देहनिवारणार्थम् ॥ ५९ ॥

शृणोतु कल्याणमते महर्षे
विवक्षितां वाचमिमां विवेकिन् ।
नरोत्तमं वेत्तु द्विजोत्तमैनं
जातं च कुन्त्यां विजयं सुतं मे ॥ ६० ॥

अवाप्तुमस्त्राण्ययमागतोऽस्ति
नृणां तु लोकात्किल देवलोकम् ।
अन्यन्महाकारणमस्ति किंचि-
न्मघात्मजस्यागमने महात्मन् ॥ ६१ ॥

नरश्च नारायण इत्यतुल्यौ
ख्यातौ महान्तौ मुनिपुङ्गवौ तौ ।
अवेहि लोकेष्वखिलेषु पूज्यौ
गुणैरनेकैरुपशोभमानौ ॥ ६२ ॥

ऋषेऽवतीर्णौ ऋषिसत्तमौ तौ
पुण्याश्रयायां भुवि पूज्यमानौ ।
लोकादपाकष्टुमधार्मिकांश्च
लोके स्वयं स्थापयितुं स्वधर्मान् ॥ ६३ ॥

अतुल्यभावौ बदरीति नाम्नि
पवित्रभूमेरधुना प्रशस्ते ।
आस्तां वसन्तौ महतां निवासे
प्रख्यातवीर्यौ मुनिपुङ्गवौ तौ ॥ ६४ ॥

भागीरथी पापविनाशिनी सा
पुण्यप्रवाहा वहतीह वारि ।
अयं तु रम्यः परितः प्रदेशः
संसेवितं चारणसिद्धसङ्घैः ॥ ६५ ॥

संहृत्य दैत्यानखिलांश्च दुष्टा-
न्स्वधर्मनिष्ठानवितुं च साधून् ।
पुण्याश्रयेऽस्मिन्किल पुण्यभूमे-
र्मुनेऽवतीर्णौ जनरक्षकौ तौ ॥ ६६ ॥

महात्मभिर्द्रष्टुमशक्यमेत-
त्सुरैस्तथा दिव्यशरीरवद्भिः ।
पदं पृथिव्यामधुनाऽस्ति तीर्थं
विष्णोश्च जिष्णोरधिवासहेतोः ॥ ६७ ॥

पुराणनारायणमेव कृष्णं
नरं गुडाकेशममुं च धीरम् ।
अवेहि साधो महतोश्च जन्म
सत्यं पृथिव्याः परिपालनाय ॥ ६८ ॥

अद्यापि लोकान्परिपीडयन्तो
वर्तन्त एवातिबलास्तु दैत्याः ।
निहन्ति मर्त्यानुपहन्ति देवान्
हिंसन्ति साधून्वनितास्तथा च ॥ ६९ ॥

रुद्रादनोराप्तमहाबलास्ते
पुत्रा मुनेर्दत्तवरास्तु दैत्याः ।
अस्माञ्जिहन्तुं किल तर्कयन्तो
भ्रमन्ति लोकान्किल कम्पयन्तः ॥ ७० ॥

दैत्यानमून्दृप्तवरान्प्रमत्तान्-
शक्तान् वयं योधयितुं न शक्ताः ।
तीक्ष्णोऽपि वज्रो मम वृत्रहन्तु-
रकुण्ठितोऽप्यस्ति सकुण्ठितोऽद्य ॥ ७१ ॥

प्रचेतसः पाणितले स पाशो
विनष्टवीर्यो मृतसर्पकल्पः ।
यमस्य दण्डोऽप्यधुना विना ता-
ममोघशक्तिं भवतो मुधैव ॥ ७२ ॥

समीरणो मन्दगतिः सदापि
नियम्य वेगं विनयात्प्रयाति ।
तपन्ति मित्रास्तपनत्वहीना
दिनान्तशोभा इव दृश्यमानाः ॥ ७३ ॥

कुचेलवत् सोऽपि कुबेरदेवो
विनष्टसारोऽस्ति विवर्णभावः ।
विपत्रशाखः फलपुष्पहीनो
वृक्षो यथा भाति निदाघकाले ॥ ७४ ॥

विमानयानानि विना प्रकाशं
वृथाऽऽसते विप्र रथाङ्गणेषु ।
इमे सुराः व्योम्नि चरन्ति तूर्णीं
विघातभीत्या पथि दानवेभ्यः ॥ ७५ ॥

अस्माकमद्य द्विज दिव्यशक्ति-
   र्नरैस्तु तेषामुपरक्तवीर्या ।
नालं फलं दातुमतः किलेयं
   ग्रहोपरक्तेव शशाङ्कशोभा ॥ ७६ ॥

ममात्मजे तिष्ठति मत्समीपे
   व्रजेम कृष्णं तु वयं किमर्थम् ।
घृताभिलाषी किमु याचते घृतं
   नरो यदि स्यान्नवनीतहस्तः ॥ ७७ ॥

संसेवितायां बहुभिः सभायां
   तान् हन्तुमेकोऽप्ययमेव शक्तः ।
एकः शशी हन्ति तमो रजन्यां
   सहस्रनक्षत्रसमावृतायाम् ॥ ७८ ॥

अल्पेन कार्येण न च प्रबोध्यः
   स तेजसां राशिरनन्तशायी ।
येनैव दग्धाः सगरस्य पुत्रा
   जगत्प्रदहेद्यदि स प्रबुद्धः ॥ ७९ ॥

योद्धारमेनं युधि यातुधानाः
   महास्त्रशस्त्राण्यपि तस्य मन्दाः ।
दस्यास्तथा पाशुपतास्त्रशक्ति
   न दद्युरन्तः किल दुष्टचित्ताः ॥ ८० ॥

पञ्चास्य एकोऽपि पवन्मृगेन्द्रो
मत्ताननेकान्महिपान्निहन्ति ।
एकोऽपि जिष्णुश्च सहस्रसंख्यान्
परान्निपात्य प्रसभं निहन्ति ॥ ८१ ॥

जिघांसवो देवकुलं समूल-
मेतत्तु तत्त्वं न विदन्ति दैत्याः ।
स्वयं निहन्येत स पूतनाव-
द्द्रोहं चिकीर्षुः किल यः परस्य ॥ ८२ ॥

एतेषु निन्द्यचरितेषु निशाचरास्ते
नीचैर्निवातकवचैः किल नीयमानाः ।
अस्यास्त्रशक्तिमचिरादवलोकयन्तु
लोके सतामनिशमप्रियमाचरन्तः ॥ ८३ ॥

एतैर्निवातकवचैः क्रियते सुराणां
रौद्रादनोः प्रियसुतैरतिविप्रियं नः ।
सहेत तत्कथय विप्र कथं प्रकारं
शान्तिस्तपोधन कथं मनसस्तु लभ्या ॥ ८४ ॥

किं चात्र लोमशमुनिं बहुमान्यपात्रं
मत्वा सहायममुमेव सहस्रनेत्रः ।
साहाय्यमार्द्रहृदयाय युधिष्ठिराय
तस्मै चिकीर्षुरिदमेनमुवाच वाक्यम् ॥ ८५ ॥

संप्राप्य पुण्यभुवमद्य महानुभाव
धर्मस्य मूर्तिमुपगच्छतु धर्मपुत्रम् ।
आलोक्य काम्यकवने निवसन्तमार्यं
वाक्यैः प्रसान्त्वयतु तं मम धर्मवीरम् ॥ ८६ ॥

द्यूते तथा विधिबलात्तु विनष्टराज्यं
दृष्ट्वा युधिष्ठिरमटन्तमसुं वनेषु ।
गङ्गाधरः करुणया किल निश्चिकाय
धर्मं च धर्मतनयं परिरक्षितुं सः ॥ ८७ ॥

संस्थापनार्थमवनौ किल धर्मबुद्धिं
सद्धृत्तरवयं सुरगणाः सुजनावनार्थम् ।
संप्रेरयन्ति सततं मनुजान्प्रवृत्तौ
शक्तिप्रवाहजनितास्त्रिगुणात्मिकायाः ॥ ८८ ॥

पश्चात्प्रचोदयतु सौम्यवचोभिरार्यं
पार्थात्तथा विरहिणं विपिने वसन्तम् ।
तीर्थाटनाय च भवाननुजैः समेतं
धर्मात्मजं हृदयपापविनाशनार्थम् ॥ ८९ ॥

दिव्यास्त्रशस्त्रनिचयं सुपरीक्ष्य धीरः
सम्यक् निवातकवचेषु निशाचरेषु ।
द्रष्टुं गमिष्यति ध्रुवं स्वसहोदरादी-
न्कीर्त्या दिवस्तु विजयो विजयश्रियैव ॥ ९० ॥

आकर्ण्य लोमशमुनिर्वचनामृतं त-
दाखण्डलस्य वचनं शिरसा वहन् सन् ।
आपृच्छ्य सादरमसौ सुरलोकनाथ-
मालोकयद्विजयमर्थदृशा मुहूर्तम् ॥ ९१ ॥

सभ्रातरं मम दयालुमजातशत्रुं
संत्रायतां सततमेव तव प्रभावात् ।
बीभत्सुनापि महता मुनिरित्थमुक्तः
काम्यं तु काम्यकवनं तदनु प्रतस्थे ॥ ९२ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
सप्तमः सर्गः ॥

अष्टमः सर्गः ।

सुरलोकगतं द्विजोत्तमा-
दथ कस्मादपि योगिसत्तमात् ।
अशृणोदमरेशसंभवं
स तु गाण्डीविनमम्बिकासुतः ॥ १ ॥

अत एव विमर्शयन्सुतान्
विजयं चात्मनि चिन्तयन्नसौ ।
नितरां निशि दुःखितो भव-
न्नुपपेदे शयनं शनैः शनैः ॥ २ ॥

पुरुषं कलुषीकृतं कथं
निशि निद्राप्युपगच्छति स्वयम् ।
कथमप्यतिदुःखमानसः
स चिरेण स्वपितुं प्रचक्रमे ॥ ३ ॥

सहसा विधिना समुत्थितो
धृतराष्ट्रः शयनान्निशात्यये ।
सभयः समुपाविशत्तथा
चिरमुन्मील्य दृशौ महीतले ॥ ४ ॥

सविधे तमदर्शमुखे नृपः
स्वयमाहूय तदैव सञ्जयम् ।
अवदन्निशि दृष्टमात्मना
सकलं स्वप्नममुं भयानकम् ॥ ५ ॥

अधुनाऽवहितेन सारथे
निशि तत्स्वप्नमवेक्षितं मया ।
शृणु मुण्डशिरोभिरध्वना
तनया मे नगराद्बहिर्गताः ॥ ६ ॥

दृढशृङ्खलया च पञ्चभिः
पथि बद्धाः सुदृढैरनन्तरम् ।
अथ पञ्चशिरोभिराशुगै-
रपि सर्वैः पशुमारमाहताः ॥ ७ ॥

कथयत्यधुनातिदुःसहा
हृदयं स्वप्नकृताऽपि वेदना ।
कदली तरलीकृता भवे-
न्नितरां प्रावृषि चण्डवायुना ॥ ८ ॥

अधिकृत्य सुरेन्द्रनन्दनं
विजयं प्रष्टुमभीहते मनः ।
अमरैरभिनन्द्यमर्जुनं
सुरलोकस्यसुखान्वितं सुतम् ॥ ९ ॥

अपि तथ्यमिदं वचो मया
श्रुतमिन्द्रात्मजकर्म सारथे ।
अमरैरपि यत्प्रशंसितं
सुतरां श्लाघितमिन्दुमौलिना ॥ १० ॥

युधि सत्यपराक्रमः सुधी-
विजयो यस्य सखा श्रियः पतिः ।
विजयाद्विजयान्तरं सदा
विजयेनैव स नीयते महान् ॥ ११ ॥

तनयोऽप्यधुना सुयोधनो
मम दुर्योधन एव कर्मणा ।
अचिरात्तु विनाशयिष्यति
क्षितिमेव स्वयमात्मदुश्चिभिः ॥ १२ ॥

अतिदुष्टसखस्तु मन्दधी-
र्मम पुत्रो न कदाप्ययं भवेत् ।
स तु पुत्रकात्सुयोधनः
पितरं त्रातुमशक्त इत्यतः ॥ १३ ॥

अवलोक्य शिताशसंचयं
सहसाऽऽयन्तममुं धनंजयम् ।
स तु मृत्युरपि स्वयं रणा-
द्विजयेच्छां विजहाति तत्क्षणात् ॥ १४ ॥

कृपभीष्ममहारथान्वितं
स शरैर्मृत्युरमुं सुयोधनम् ।
समुपैति पुरा विना श्रमं
युधि सभ्रातरमर्जुनात्सतः । १५ ॥

अतिमोहवचोभिरात्मजं
त्वयि पापिन्सुवशीकृतं त्वया ।
अपि मृत्युमुखे सुदारुणे
शकुने क्षिप्तमिवाद्य वेद्मि तम् ॥ १६ ॥

अतिदिव्यशरानमर्षिणः
कठिनान्वारयितुं दृढात्मनः ।
विजयस्य न शक्नुवन्ति ता-
नपि भीष्मप्रमुखा महारथाः ॥ १७ ॥

विजयस्य कदापि विद्यते
न तु हन्ता त्रिजगत्सु वीर्यवान् ।
पुरुहूतसुतोपमः कचि-
न्न तु जेतापि तथास्य वर्तते ॥ १८ ॥

शकुनिर्मम सन्ततेः सुहृ-
द्विजयस्यास्ति स देवकीसुतः ।
भुवि संभवतस्तु संगता-
द्गुणदोषौ च जयाजयौ नृणाम् ॥ १९ ॥

स तु पार्थशरैः प्रविश्य मे
तनयान्हन्तुमशेषमाहवे ।
ध्रुवमाविशतीव पाण्डवा-
निति तं मृत्युमवैमि सारथे ॥ २० ॥

अतिवीरपराक्रमेष्विमे
  कृपभीष्मप्रमुखेषु पाण्डवाः ।
विजयश्रियमाप्नुयू रणे
  विजयेनैव युधिष्ठिरादयः ॥ २१ ॥

सुपराजयगर्तवर्तिनो
  मधुवाग्भिः शकुनेर्वशं गताः ।
तनया मृगतृष्णिकासु मे
  भ्रममाणा जयमाप्नुयुः कथम् ॥ २२ ॥

सकुलं रभसा नयत्यसौ
  मम सूनुर्जगदन्तरं जनम् ।
विजयस्य सखा भवेद्यदि
  ध्रुवमाप्नोति स सर्वसम्पदम् ॥ २३ ॥

भुवि यस्य नरस्य धीमतो
  यदि कृष्णोऽस्त्यथवार्जुनः सखा ।
तमुपैति मुदान्विता स्वय
  विजयश्रीरपि भूतिनीतिभिः ॥ २४ ॥

द्विजरूपमहाग्नये शरैः-
  रतिवृष्टिं स निवारयन्पुरा ।
विजयस्तु विजित्य वासवं
  प्रददौ तन्नु खाण्डवं वनम् ॥ २५ ॥

नयने निबबन्ध वाससा
 न तु मामन्धमवेक्ष्य मे धवा ।
अनवेक्षितुमेव दुष्कृतिं
 तनयानामतिदुष्टचेतसाम् ॥ २६ ॥

विकिरन्किरणान् रविर्यथा
 कृमिकीटान्दहतीह भूतले ।
विजयेन विसृष्टसायका
 अभिधक्ष्यन्ति ममात्मजान् तथा ॥ २७ ॥

प्रतिभाति सुयोधनस्य सा
 सुविदीर्णेव सुतस्य मे चमूः ।
महताऽतिभयेन विह्वला
 रथघोषेण तु सव्यसाचिनः ॥ २८ ॥

विसृजन्विजयो यदा शरा-
 न्समरे तिष्ठति दृश्यते तदा ।
भुवने सृजतीव विश्वदृक्
 मनसा सर्वहरं तपन्तकम् ॥ २९ ॥

मयि निर्दय एव विश्वसृक्
 धुवमन्धौ पितरौ विलोकय नौ ।
तनयेभ्य इव स्वयं प्रभुः
 स मदान्धरसपदादनन्तरम् ॥ ३० ॥

समवीरपराक्रमान्विता
  विलसन्त्येव तु पञ्चपाण्डवाः ।
मम सूनुषु फाल्गुनोपमः
  ध्रुवमेकोऽपि न दृश्यते मया ॥ ३१ ॥

स तु मूर्खशताद्गुणी सुतो
  वरमेकोऽपि सदैव सारथे ।
मम दुष्टसुतेषु पापिषु
  सगुणः कोऽपि न दृश्यते सुतः ॥ ३२ ॥

हृदि शान्तिमवाप्नुयां कथं
  मम दुष्टेषु सुतेषु सत्स्वहम् ।
कथमात्मसुखं तदा भवे-
  द्यदि शान्तिर्न तु लभ्यते जनैः ॥ ३३ ॥

स निशम्य महीपतेर्मुखाद्-
  गलितं तद्धृदयस्पृशं वचः ।
विलपन्तममुं महामतिः
  सदयं वाचमुवाच संजयः ॥ ३४ ॥

निखिलं कथितं त्वया प्रभो
  तव सूनुं प्रति सत्यमेव तत् ।
सुतरां किल सत्यमेव त-
  द्विजयं प्रत्यपि यच्छ्रुतं त्वया ॥ ३५ ॥

अधुना शपथैर्वनावनी
निवसन्तः सह कान्तया च ते ।
विधिनैव नयन्ति वासरा-
न्भृशमैक्येन युधिष्ठिरादयः ॥ ३६ ॥

श्लथलम्बिकचं पतिव्रता
न तु बध्नात्यधुनापि मानिनी ।
रणघोषमुदीरयन् रुषा
भुवि भीमोऽपि गदां वहत्यसौ ॥ ३७ ॥

तपसे विजयो न्ययुज्यत
स्तत एवायमजातशत्रुणा ।
स दहत्यखिलां भुवं रुषा
सति तस्मिन्कुपिते युधिष्ठिरे ॥ ३८ ॥

महतां पुरतो यशस्विनीं
तव पुत्रैरपमानितां सतीम् ।
न तु विस्मर तां पतिव्रता-
मपि दुःशासनपाणिदूषिताम् ॥ ३९ ॥

महता शपथत्रयं कृतं
बलभीमेन तु भीकरस्वनैः ।
इतरैरपि गर्जनैस्तदा
शपथस्तद्वदरिंदमैः कृतः ॥ ४० ॥

स विकर्णमतीव भर्त्सयं-
  स्तनु कर्णोऽपि जुगुप्सितं वचः ।
व्यसृजद्गरलं फणी यथा
  तत्र सूनूननुमोदयंस्तदा ॥ ४१ ॥

अतिपङ्किलमप्यधः सरो
  बहिरामात्यतिनिर्मलं यथा ।
हृदयं तव वर्तते तथा
  प्रविजानन्ति च पाण्डुनन्दनाः ॥ ४२ ॥

अपि च शृणु पार्थपौरुषं
  यदुमावल्लभमप्यतोषयत् ।
विजयस्य तपोवनं महा-
  नुमया सार्धमुपागमच्छिवः ॥ ४३ ॥

उपगम्य किरातवद्धरो
  विजयं वीक्ष्य जयाय संदधे ।
अवितुं निजभक्तमक्षमो
  विनिहन्तुं स च मूकदानवम् ॥ ४४ ॥

तुमुलं हरपार्थयोर्मिथ-
  स्तवनयोर्जन्यमभूद्गिरौ तदा ।
विजयस्य पराक्रमं दृढं
  ददृशुस्तस्य दिशां च पालकाः ॥ ४५ ॥

हृतमस्त्रमशेषमप्यसौ
धनुषा शम्भुमताडयद्रुषा ।
समयं चकिताश्चकम्पिरे
शशिभागीरथिजीविनस्तदा ॥ ४६ ॥

उमया सह चन्द्रशेखरं
ननु साक्षात्पुरतः कपर्दिनम् ।
स ददर्श परंतपो गिरा-
वपि चालिङ्गित एव शम्भुना ॥ ४७ ॥

अभिनन्द्य परंतपं हरः
प्रहरान्ते प्रददौ दयापरः ।
स तु पाशुपतास्त्रमात्मन-
स्तदमोघं स्वयमिन्द्रसूनवे ॥ ४८ ॥

निजवामकरेण वीर्यवा-
न्निपुणो दक्षिणपाणिना यथा ।
विजयः खलु बाणमुक्तये
विलसत्येव पिनाकधृक्समः ॥ ४९ ॥

द्रुपदस्य सुतां तत्रात्मजैः
परिकर्षद्भिरतीव साहसात् ।
अतिघोरमहाहवं बला-
त्परिकृष्टं किल लोमहर्षणम् ॥ ५० ॥

विविधास्त्रविदस्तु पाण्डवाः
तनयानां तव दुष्टकर्मणाम् ।
अमरैरपि दुर्जयाः प्रभो
सुकरिष्यन्ति दुरन्तमाहवे ॥ ५१ ॥

यदकार्यमिह स्वयं कृतं
भुवने येन सतां विघातये ।
भवति ध्रुवमेव कर्म त-
त्कथमन्यस्य विनाशकारणम् ॥ ५२ ॥

असहायसतीं विलोकय-
न्स तु तेषां च महात्मनां तदा ।
सविधे तव निन्द्यनन्दनो
निजवामोरुमदर्शयत्किल ॥ ५३ ॥

अधुना भुवनैकनाथ ते
करुणां दर्शय हा कृपानिधे ।
इदमार्तवचस्तया कृतं
भवतापि श्रुतमेव भूपते ॥ ५४ ॥

तनयस्य वृथाऽभवत्प्रभो
रचितोपायसमस्तमेव तत् ।
भयतस्तनयैर्न भूपते
भवतन्त्रैस्तु नियम्यते जगत् ॥ ५५ ॥

विषमोऽयमकारयत्सुतो-
विनिहन्तुं स वृथा वृकोदरम् ।
शिलया सह संनिबध्य तं
तदनु न्यक्षिपदापगाम्बुधौ ॥ ५६ ॥

अथ नागपतिप्रपोषितः
स तु नागायुतशक्तिमाप्तवान् ।
उदकादुदगच्छदक्षतः
सुदिनेऽष्टादशमे स मारुतिः ॥ ५७ ॥

दृढनक्रमुखात्परंतपः
स्वगुरुं मोचितवांस्तमेकदा ।
परितुष्टमहागुरोस्तदा
विजयो ब्राह्ममहास्त्रमाप्तवान् ॥ ५८ ॥

जतुवासगृहे सुयोधनः
स तु नक्तं यतते स्म वह्निना ।
स्वपितृव्यकुलं दयां विना
निखिलं दाहयितुं च मन्दधीः ॥ ५९ ॥

विपरीतफलद्वयं प्रभो
तनयेभ्यस्तददात्परं तु ते ।
स हिडिम्बबकासुरावहन्
पशुमारं सुलभं वृकोदरः ॥ ६० ॥

अपरं च तयोर्द्वयोः फलं
शृणु सम्पादितमर्जुनेन तत् ।
द्रुपदस्य सुतामवाप्तवान्
स तु दोर्वीर्यपरीक्षया तदा ॥ ६१ ॥

स चकार पलायनं जवात्
ननु कर्णोऽपि पराजितस्तथा ।
अमुना विजयेन संभवे-
दिति राधेयवधोऽपि सूचितः ॥ ६२ ॥

त्वमपीदृशकर्मसु ध्रुवं
निजसाहाय्यमदाः स्वसूनवे ।
तव मानयितुं वचस्तदा
ननु पार्था जतुमन्दिरं गताः ॥ ६३ ॥

अचिरादतिदोषमाप्नुया-
स्त्वसुतादिष्वतिलालनात्पुमान् ।
अतिदिव्यफलाभिवाञ्छया
विषवृक्षाः किल वर्धितास्त्वया ॥ ६४ ॥

स वसत्यरिसार्थसार्थकी-
कृतनामानमतुल्यमात्मजम् ।
मरुतोऽपि गरुत्मवर्त्मनि
प्रियमुद्वीक्ष्य पराक्रमं स्तुवन् ॥ ६५ ॥

अतुलप्रभया कुतूहला-
दमरेशोऽपि सुतस्य पौरुषम् ।
विजयाहवमेव चिन्तयन्
विजयाशंसमनूच्य वर्तते ॥ ६६ ॥

सुखसङ्गमवेक्ष्य सङ्गरं
विजयश्रीर्वृणुते वृकोदरम् ।
सुरते कृतनिश्चया कथं
वरमालोक्य जहाति विभ्रमम् ॥ ६७ ॥

निजबोधमुपेत्य तत्क्षणा-
दिदमाकर्ण्य वचोऽर्थनिर्भरम् ।
इदमाह विषण्णमानसो
धृतराष्ट्रस्तु महीपतिस्तदा ॥ ६८ ॥

न तु मामतिविद्धमानसं
प्रहर त्वं शितवाक्शरैः पुनः ।
हृदयं दृढमप्यतीव त-
न्ननु संमर्दवशात्सुभिद्यते ॥ ६९ ॥

अतिमन्दधियस्तु मन्त्रिणो
निखिलाः सौबलकादयस्त्वमी ।
मम पुत्रविनाशहेतव-
स्त्विति निःसंशयमेव संजय ॥ ७० ॥

दिवि वा भुवि वा कपिध्वजः
न तु वेत्ति स्वपराजयं क्वचित् ।
भवति स्वसुतस्तु दुर्मति-
र्ननु सर्वत्र पराजितः परैः ॥ ७१ ॥

स्वमदान्धतया सुयोधनो
वचनान्यात्मसुतोऽपि मे सदा ।
स मदन्धतया च मन्दभाक्
न च शुश्रूषति दुष्टसौहृदात् ॥ ७२ ॥

पार्थेनामिततेजसा शितशराः स्वैरं विमुक्तास्त्वपि
नीयासुर्निधनं मदान्धतनयानन्धस्य मे निश्चितम् ।
सम्यङ्मन्युसमीरितेन महता तज्जिष्णुना किं पुन-
र्दिव्यास्त्रैरुपशोभितेन च नवैर्मन्त्रोपदिष्टेन च ॥ ७३ ॥

मन्त्री चास्ति सुहृत्तथाऽखिलजगद्गोप्ताऽस्य गोप्ता स्वयं
बाहुभ्यां शशिशेखरेण सदयं स्पृष्ट्वा समालिङ्गितः ।
शक्रार्धासनमप्यसौ परिलसन्नध्यास्त पार्थो मुदा
तद्दैवबलान्वितस्य विजयो हस्तागतः सर्वदा ॥ ७४ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
अष्टमः सर्गः ॥

नवमः सर्गः

अस्मिन्लोके स्वजनविरहः केन सह्यः कथं वा
ज्ञातव्यैवा पुनरपि पुमान्स्नेहशक्त्या कथंचित् ।
आयात्येव स्वजनमचिरात्कान्तशक्त्या यथाऽयः
स्नेहग्रन्थ्या सुहृदमखिलं सन्निबद्धं हि लोके ॥ १ ॥

कान्तारे तत् प्रियविरहिता काम्यकारण्ये चतुर्भि-
र्धर्मार्थैः सा यदपि सहिता तं पतिं चिन्तयन्ती ।
इन्दोर्बिम्बं निशि कुमुदिनीवार्जुनं द्रष्टुकामा
पाञ्चाली ताः कथमपि समाः पञ्चपत्नी व्यनैषीत् ॥ २

ऊर्ध्वं दृष्ट्वा किमपि किमपि द्रौपदी सा वदन्ती
दीर्घैः श्वासैः किमपि किमपि स्वात्मनैवाचरन्ती ।
मुञ्चन्त्येषा नयनसलिलं सन्ततं म्लानवक्त्रा
मुक्ताहारा स्वयमचकथद्भीममित्थं कदाचित् ॥ ३ ॥

नाहं तस्माद्विरहमधुना नाथ शक्नोमि सोढुं
योऽसौ तस्यांपरिषदि तथा वीरशुल्कामवाप्नोत् ।
बाहुद्वंद्वो यदपि गुणवान् सोदरस्ते गरीया-
न्निःसन्देहं दशशतकरादर्जुनादर्जुनोऽयम् ॥ ४ ॥

क्रीडन्तं मे मनसि सततं फाल्गुनं सुन्दराङ्गं
कस्मिन्काले कथय पुरतो वीरमाजानुबाहुम् ।
पश्येयं तं स्मितमुखमहं मध्यमं पाण्डवानां-
मस्माकं च श्रयति विजयो भावि यस्यैव बाहुम् ॥ ५

महाश्चर्यं कुसुमितवनं रम्यसानुप्रदेशं
कान्तारं मे रचयति कथं चक्षुषोः प्रीतिमेतत् ।
कान्ते तस्मिन्प्रियतम तथा दूरदेशं प्रयाते
चन्द्राभावे निशि कुमुदिनी पुष्यति स्वप्रभां किम् ॥ ६ ॥

अन्विष्यन्ती विरहविधुरा रोहिणी चन्द्रबिम्बं
चूतं तन्वी स्वयमपि लता मार्गयन्ती समन्तात् ।
आक्रन्दन्ती निशि सकरुणं चक्रवाकी वियोगा-
त्काशन्तेऽस्मिन्जगति सविधे स्वात्मतेजःप्रदातुः ॥ ७ ॥

श्रुत्वा भीमः सकरुणमिदं द्रौपदीं सान्त्वयन्सन्
आचष्टेत्थं स विजयपरां चित्तवृत्तिं स्वकीयाम् ।
शोकः सद्यो भवति यदि वा सुष्ठु वाग्भिर्विभक्तः
कूलं भिन्द्यान्न किल विकृतोऽनेककुल्याभिरोघः ॥ ८ ॥

आयुष्मन्तं जगति विजयं दुर्जयं शक्रसूनुं
जानासि त्वं पुरुषवृषभं दीर्घबाहुं बलिष्ठम् ।
आरक्ताक्षं निजरिपुवनेऽतुल्यदावाग्निमाजौ
जेतारं तं वसुमतिभृतां विद्धि कृष्णस्य मित्रम् ॥ ९ ॥

शक्तौ पीनौ किल परिघतुल्यौ समौ दीर्घबाहू
वर्तेते तौ बहुविधमहाशस्त्रसंधानदक्षौ ।
सर्वेऽस्माभिर्बहुरणमुखे निर्जिताः शत्रवस्ता-
वाश्रित्यैव द्रुपदतनये भ्रातुरस्यैव मन्ये ॥ १० ॥

यस्यामिलैरपि विजयदौ पञ्चसंख्याङ्गुलौ ता-
वुल्लेख्येते दधतकरौ पञ्चशीर्षाविवाहो ।
भूरप्यस्मादिह विरहिता दृश्यते दुःखितेव
प्रावृट्काले भृशमुडुपतेः रात्रिरेवं वियुक्ता ॥ ११ ॥

स्मारं स्मारं तमिह नकुलो व्याकुलः साश्रुकण्ठः
पश्यन्भ्रातॄन्सकरुणमिमां द्रौपदीं वाचमूचे ।
कान्तेऽदृष्ट्वा कथमिह धृतिं तं विनाहं लभेय
ध्वान्तच्छन्नं भवति भुवनं तत्सुधांशोरभावात् ॥ १२ ॥

संस्तूयन्ते दिशि दिशि सदा सर्वमान्यै र्महद्भि-
र्गीयन्ते चामरयुवतिभिर्दिव्यकर्माणि जिष्णोः ।
नाहं जानेऽर्जुनमणिरसौ स्वप्रकाशं प्रदातुं
कान्तारस्थस्वजनमधुना कुत्र विस्मृत्य यातः ॥ १३ ॥

जित्वा जिष्णुर्युधि शितशरैस्तांश्च गन्धर्वमुख्यान्
लेभे तेभ्यो बहुशतहयान्बाहुवीर्येण वीरः ।
आनीयेत्थं बहुधनमसौ वीरसिंहः परेभ्यो
राज्ञे प्रादादतिविनयवान् राजसूयाख्ययज्ञे ॥ १४ ॥

आकर्ण्याऽऽर्द्रं स वचनमिदं पञ्चमः पाण्डुपुत्रः
सद्यः कण्ठादपि हृदयतः स्पन्दिनीं प्राह वाचम् ।
आःपापिन्किं निजजनवधं कर्तुमेवेच्छसि त्वं
जानन्नस्मानपि शलभ इवासि दुर्योधनान्ध ॥ १५ ॥

स ज्याघोषो विजयधनुषः श्रूयतेऽद्यापि नूनं
यः कर्णस्य ध्रुवमतिदृढं तर्जयत्येव कर्णौ ।
अज्ञातवासं कथयत कथं काम्यके कामयेय
ज्येष्ठं भीमादवरजमहं भीमचापं विनाहम् ॥ १६ ॥

यो वै धीमान्निमलयशसा सन्ततं राजमान-
स्तत्रैकाकी युधि विजितवान् यादवांस्तान्समेतान् ।
तां चाहार्षीत्सपदि विजयः कृष्णामितः सुभद्रां
तेजःपुञ्जं हृदयमधुना गाहते भ्रातरं तम् ॥ १७ ॥

पार्थो मध्ये हरिरिव चकास्त्येष मूर्तित्रयाणां
दिव्योद्याने किल विटपिनां मध्यवर्तीव बर्ही ।
सिंहस्त्वाजाविव च विलसत्येव मत्तेभमध्ये
स्मृत्वा स्मृत्वा कथमिह जनं तादृशं शर्म लभ्यम् ॥ १८ ॥

वीचिक्षोभात्प्रसभमुदधेः क्षिप्तमीनस्य दैन्यं
दूराचीरे तपति तपने धर्मपुत्रो दधानः ।
इत्थंभूतैः स्वजनवचनैर्वीचिभिस्ताड्यमान-
स्तूष्णीं तस्थौ वनभुवमसौ वीक्षमाणो मुहूर्तम् ॥ १९ ॥

वीणामाधादतिशुभफलं नारदो नादयन्सन्
गानालापाद्दुरितमपहरन् सज्जनानामकस्मात् ।
धुन्वन्दोषामरुण इव तां कूजनैः कुक्कुटानां
प्राच्यां दृष्टः प्रचुरकिरणैः सूचयन् सुप्रभातम् ॥ २० ॥

वेदान् सर्वान्स्वयमिव सर्वां नित्यशुद्धां श्रयन्तीं
सावित्रीं तां सततमपि तान् दिव्यमार्गैः प्रियेण ।
शुश्रूषन्तीं वनभुवि सदा वल्लभान् याज्ञसेनीं
पार्थानग्रे मुनिवर इमान्दृष्टवानाश्रयन्तीम् ॥ २१ ॥

शृङ्गैरुच्चैर्बहुगुणयुतैर्हेमशैलं चतुर्भिः
कृष्टा मेरुं चरति परितः सर्वदाऽर्कप्रभेव ।
पाञ्चालीं तां प्रियसहचरानाश्रयन्तीं स पश्यन्
वक्तुं तेषां प्रियमुपययावन्तिकं विश्वबन्धुः ॥ २२ ॥

संप्रेक्ष्याग्रे भुवि तु गगनादागतं धर्मपुत्रो
भक्त्या प्रीत्या च मुनिमतिदिव्यार्चिषा दीप्यमानम् ।
धावन् वेगात्सविनयमसौ नारदं नादरूपं
पत्न्या तं प्रत्युदगमदथप्रीतिवाक्यैरुपेत्य ॥ २३ ॥

आयान्तं तं विनयचरितैः शान्तमग्रे ज्वलन्तं
पश्यन् भीमादिभिरनुगतं धर्मपुत्रं महान्तम् ।
साध्व्या सार्धं वमिव ललिताधिष्ठितं मेरुशैलं
प्रीत्याऽचख्यौ किल सकुशलं प्रीतिवाक्यं मुनीन्द्रः ॥२४॥

सन्तुष्टोऽहं तव सुचरितैरीदृशैः श्लाघनीयै-
र्हे धर्मात्मन्नहमिह ददानि प्रियं ब्रूहि किं ते ।
अर्थिभ्यो हि प्रियमुपहरेद्बुद्धिमानर्थयुक्ता-
मादत्ते किं निमलसलिलं वर्जयित्वा जलार्थी ॥ २५ ॥

आकर्ण्यैवामनुपदमसौ नारदस्यार्थगर्भां
वाचं शुद्धां विमलहृदयादागतां युक्तियुक्ताम् ।
धर्मिष्ठोऽपि प्रियमकथयत्तं महर्षिं महात्मा
स्तोकं शोकात्क्षणमिव शनैर्नित्यमुक्तं विमुक्तः ॥ २६ ॥

जाने ब्रह्मन् जगति चरितैर्धर्मसंस्थापनार्थं
त्वातुं साधूनपि च भवतः सर्वयत्ना भवन्ति ।
ज्ञानिन्त्वागमनमपि ते भाग्यहीनानिमान्नः
सर्वान् त्रातुं विजयविरहाद्दुःखितान् वीक्षितुं च ॥

इच्छत्यस्मानिह यदि भवानद्य चानुग्रहीतुं
पुण्यात्मन् मे परिहर मुने त्वर्हिं सन्देहमेतम् ।
मर्त्यो यद्भूभ्रमणकरणाद्विन्दते तत्फलं किं
तीर्थस्नानादपि च लभते ब्रूहि किं तत्फलं च ॥ २८ ॥

एतच्छ्रुत्वा स तु मुनिरदादुत्तरं दीर्घदर्शी
कात्स्न्येनेत्थं प्रमुदितमना धर्मपुत्राय तस्मै ।
भीष्मेणोपश्रुतमपि यथा यत्पुलस्त्यान्महात्मन्
व्याचक्षे त्वामवहितहृदा तत्तथाऽऽकर्णय त्वम् ॥ २९ ॥

सिद्धैः स्नातेष्वमरगणसंपूतपुण्योदकेषु
स्नातः शुद्धः सकृदपि पुमानत्र यो भारतेषु ।
तेजस्वी सन् लसति भुवने दग्धपापोऽतिशुद्धो
नाहंकारो भवति न वशे चेन्द्रियाणां स याति ॥ ३० ॥

द्रव्यैर्वित्तैर्विहितविधिना चातिसंविस्तरास्ते
संप्राप्यन्ते जगति धनिकैः पार्थिवैरेव यज्ञाः ।
यज्ञाः शक्याः किमवनितले प्राप्तुमेते दरिद्रैः
प्राप्तुं तेषामपि विधिरिहास्ति क्रतूनां फलं यत् ॥ ३१ ॥

यज्ञेभ्यो या द्विगुणफलदा श्लाघनीया विशिष्टा
यां तु प्राहुः परमनिपुणाश्चातिगुह्यं मुनीनाम् ।
मर्त्यैः सर्वैरपि बहुधनं या विना सुष्ठु साध्या
जानीहीतामतिशुभकरीं तीर्थयात्रेति साधो ॥ ३२ ॥

यत्त्रैलोक्यश्रुतमतिमहद्देवदेवस्य तीर्थं
लोकाः प्राहुर्दिवि भुवि च तत्पुष्करं नाम दिव्यम् ।
तीर्थान्यस्मिन्बहुशतगुणं कोटिकोटि त्रिसंध्यं
सन्धीयन्ते शिवकरुणया सज्जनानां विभूत्यै ॥ ३३ ॥

यो यत्तीर्थे समभिलषति स्नातुमत्रैव मर्त्यः
पूतो भूत्वा भुवि स विलसन्मान्यते सर्वमान्यैः ।
आप्लुत्यैवेदिह स तु पुमान्पुष्करे दिव्यतीर्थे
सम्पूतः सन् दिवि भुवि सदा पूज्यते पूज्यलोकैः ॥ ३४ ॥

अस्मिन् स्नात्वा ऋषिसुरपितॄन् पुष्करे तर्पयित्वा
भूदेवेभ्यो बहुरुचिकरं यो ददात्यत्र भोज्यम् ।
एतस्य स्याद्रिपुरपि सुहृत्सोऽपि भूत्वाऽर्कतुल्यो
नित्यं स्तुत्यो दशगुणफलं विन्दते चाश्वमेधात् ॥ ३५ ॥

सायं प्रातर्नियतमनसा पुष्करं दिव्यतीर्थं
भक्त्या युक्तः स्मरति यदि यः प्राञ्जलिः स्नानकाले ।
सोपि स्नातो भवति नियतं सर्वतीर्थेषु मर्त्यो
नित्यं शुद्धो सदसि महतां श्लाघ्यते सत्यमेतत् ॥ ३६ ॥

धर्मारण्यं तदनु मनुजस्तीर्थयात्राभिलाषी
श्रीजुष्टं तद्विविधयमिनां शिष्टयज्ञैर्विशिष्टम् ।
यत्सौभाग्याद्धरति निखिलं स्पृष्टमात्रेण पापं
गच्छेन्मर्त्यः प्रमुदितमनाः पुण्यकण्वाश्रमं तत् ॥ ३७ ॥

तीर्थादस्माद्व्रजतु पतनं तद्ययाति प्रशस्तं
वर्तेतासौ यदि नियतचित्तस्तु यत्नोपवासम् ।
तर्हि प्राप्नोत्यमितफलमप्यश्वमेधस्य धन्यो
दिव्यं लोकं भजति पतनादत्र देहस्य देही ॥ ३८ ॥

तस्माद्धर्मी स तु पुरहराधिष्ठितं पुण्यतीर्थं
गच्छेद्धीमान्भुवि परिलसत्तन्महाकालनाम्ना ।
ऐश्वर्याप्त्या लसति लभते निर्भयत्वं प्रियं च
स्नात्वा तस्मिन्भवमुपवसन्कालकालं विनीतः ॥ ३९ ॥

संप्राप्यास्मान्नियतमनसा स्थाणुतीर्थं प्रसन्नं
ख्यातं नाम्नेतिविमलजलं भद्रपूर्वं वटं तत्
यत्रैवोमापतिमुपवसन्निष्टकाम्यार्थमीप्सुः
शम्भोः सत्यं गणपतिपदं स प्रसादादुपैति ॥ ४० ॥

चन्द्यां सर्वैस्त्रिभुवनजनैस्तां नदीं नर्मदाख्यां
यः स्नात्यस्या महति सलिले चिन्तयंस्तं महेशम् ।
अन्तः शुद्धः स भवति शशश्चन्द्रतुल्योऽपि भूत्वा
सन्तुष्टःस्याद् सहृदयजनैः सर्वथा सर्वकालम् ॥ ४१ ॥

गन्तव्या या प्रवहति सदा रन्तिदेवस्य कीर्तिं
शंसन्तीव क्रतुमपि तथा रक्तचर्मण्वती सा ।
अग्निष्टोमक्रतुफलमसौ देवराजप्रसादा-
ल्लब्ध्वा यास्यत्यमरवसतिं दिव्ययानेन मर्त्यः ॥ ४२ ॥

स्नात्वा तीर्थे हुतवहसमाधिष्ठिते यः प्रभासे
तेजस्वी सन्हुतवहनिभः स प्रभासेन नित्यम् ।
तस्मात्तीर्थं व्रजतु मनुजो दानपूर्वं वरं तद्
यत्रादित्या विविधवरदाः सन्ति तुष्टाः प्रदानैः ॥ ४३ ॥

आप्लुष्टो यद्युषसि मनुजो द्वारवत्यां च सायं
प्राप्नोत्येव प्रचुरकनकं तर्हि पिण्डारकेऽस्मिन् ।
यः स्नात्यस्मिन् स किल जलधौ सिन्धुनद्यातिसक्ते
दिव्यस्थाने लसति शशिनश्चापि मुष्णाति कान्तिम् ॥ ४४

पुण्यस्नानैरिह तु लभते यत्र पञ्चापगानां
संयोगोऽस्ति प्रियशुभफलं सोऽपि पञ्चक्रतूनाम् ।
स्नानैः शुद्धस्तदनु विमलं तीर्थमासाद्य धन्यो
दिव्यं पुण्यं विमलहृदयो वासवं लोकमेति ॥ ४५ ॥

पुण्यं तीर्थं व्रजतु मनुजो पूजयन्ति स्म यत्र
    श्रीनाथं तं स्फटिकचरुभिः सप्त सप्तर्षिवर्याः ।
तत्राप्लुत्य स्फटिकविशदं देविकाख्यं तु गत्वा
    सन्तं पुत्रं समुपलभते तत्र देवीमुपास्य ॥ ४६ ॥

गत्वा धीमान् शुभहृदयवान् रुद्रकोट्यां पवित्र्यां
    स्नात्वा भक्त्या महति सुजनो दीर्घसत्रे च तीर्थे ।
तीर्थानीत्थं प्रतिपदमसौ भाग्यदायीनि तीर्त्वा
    शुद्धान्तः सन् प्रविशति कुरुक्षेत्रमत्यन्तशुद्धम् ॥ ४७ ॥

ध्यायन् कृष्णं परमपुरुषं यस्त्यजत्यत्र गात्रं
    एतत्क्षेत्रं परमपदवीं तं नयत्येव धन्यम् ।
तीर्थं गत्वा विमलमनसा श्रेष्ठसारस्वताख्यं
    गच्छेत्तस्मादपि शुभतरं विश्रुतं तत्पृथूदम् ॥ ४८ ॥

तत्तीर्थानामपि शुभतमं विद्धि तीर्थं पवित्रं
    सर्वान् पापान् हरति तरसा तद्धि तस्मिन्प्रविष्टे ।
शाकंभर्याः स तु करुणया याति धान्यैः समृद्धिं
    मर्त्यस्तस्मादपि वनभुवा याति शाकंभरीं यः ॥ ४९ ॥

तत्र स्नात्वा कनखलमुपस्पृश्य गच्छेदुदीच्यां
    संकेते तद्भुवनविदिते वाहिनीनां तिसृणाम् ।
विख्यातायां विमलसलिले स्नाति योऽत्र त्रिवेण्याः
    स्वर्गार्हः सन् फलमिहदशाश्वक्रतूनां लभेत ॥ ५० ॥

ब्रह्मावर्तं तदनु स महद्ब्रह्मचारी समेत्य
स्नातस्तीर्थे प्रमुदितमनाः सुन्दरीति प्रसिद्धे ।
शुद्धान्तः सन् स्वयमुपवसन्नम्बिकां भक्तियुक्तः
कामस्येवाऽप्युपलभते कामिनीकाम्यरूपम् ॥ ५१ ॥

अस्माद्गच्छेद्भुवि परिलसन्नैमिषारण्यदेशं
ब्रह्मा दिदृक्षुर्निवसति सुरैर्यत्र सिद्धोपदेशम् ।
तीर्थान्यस्यां किल परिणतान्यासते यानि भूम्यां
तान्यस्मिन्नप्यतिशुभतले नैमिषारण्ये भवन्ति ॥ ५२ ॥

साधुस्तस्मादुपसरति तद्दोप्रतारं सरय्वाः
यत्संसाराज्जननमरणात्तारयत्येव भक्तान् ।
स्नात्वा तस्माद्व्रजति मनुजस्तूर्वरंस्तारकं तत्
संद्रष्टुं तं भवभयहरं दिव्यकाशीपुरीं ताम् ॥ ५३ ॥

ध्यात्वा देवं नयति दिवसान्विश्वनाथं महेशं
देशेऽस्मिन्यो जपति च मुहुस्तारकं राममन्त्रम् ।
नूनं शम्भोः परमकृपया ब्रह्महत्यां निहत्य
निर्मुक्तः स्यात्स च किल विहायेह देहं मुमुक्षुः ॥ ५४ ॥

गङ्गा यत्र क्षिति यमुनया संगता तत्प्रयागं
मध्यं सन्तस्तदिह जघनस्थानमाहुः पृथिव्याः ।
यः पूजाद्यैस्तमसकृदुमावल्लभं तोषयित्वा
मूलस्थाने तरति च भवं नाशयित्वात्मशत्रून् ॥ ५५ ॥

सीतारामं सहृदयगुहस्तारयामास गङ्गां
रामोऽप्येनं त्रिविधपथगां तारयामास मायाम् ।
इत्थं ताभ्यामिदमतितरां पावितं शृङ्गवेरं
शान्तिं दत्ते सुखमपि यशः स्पर्शनात्सज्जनेभ्यः ॥ ५६ ॥

गत्वा रूपातां दिवि भुवि गयां यो ददात्यत्र सीमा-
नक्षय्याख्ये वटतरुतले यत्प्रियं तत्पितृभ्यः ।
प्राप्नोत्येवाक्षयपदमसावक्षयां चापि लक्ष्मीं
यद्येकोपि व्रजति तनयोऽत्राक्षयं तत्कुलं स्यात् ॥ ५७ ॥

धर्मप्रस्थं तदनु समुपस्पृश्य तस्माच्च गत्वा
ब्रह्मर्षेः सः प्रविशतु जनो गौतमस्याश्रमं च ।
रामस्पृष्टे विमलसलिले स्नात्यहल्याह्रदे यो
मेघादिन्दुः शरदि तु यथा मुच्यते सोऽपि पापात् ॥ ५८

स्मारं स्मारं परमसुखदां दिव्यधारां पुमान्यो
माहेश्वर्यां विमलसलिले स्नाति तस्यां विवेकी ।
सत्यं सौभाग्यमवनितले विन्दते चापि कीर्तिं
जन्मान्तेऽसौ ध्रुवमपि पदं लप्स्यते दिव्यलोके ॥ ५९ ॥

गत्वा माहेश्वरपुरमसावर्चयित्वा महेशं
मर्त्योऽप्यस्मात्सपदि लभते तस्य जातिस्मरत्वम् ।
शालग्रामं परमपुरुषं चिन्तयित्वा रमेशं
लब्धुं तीर्थे स परमपदं स्नाति नारायणाख्ये ॥ ६० ॥

विश्वामित्रस्त्वलभत परां कौशिको यत्र सिद्धिं
स्नानैर्मर्त्यो लसति यशसा तद्ध्रदे कौशिकाख्ये ।
तस्माद्गच्छेदथ विदितसन्ध्यामुपासीत साधुः
सम्भूता या किल रघुपतिस्पर्शनात्पुण्यतीर्थम् ॥ ६१ ॥

स्नानैः स्पृष्टो जलनिधिजलं यत्र गङ्गा श्रयन्ती
संशुद्धः सन् दशगुणफलं चाश्वमेधस्य गच्छेत् ।
तस्माद्गत्वा विमलमनसा स्नात्यसौ नर्मदायां
यत्र स्नानैर्भवति मनुजो सर्वपापैर्विमुक्तः ॥ ६२ ॥

पश्चाच्छ्रीपर्वतमुपसरेत्पार्वतीशं दयालुं
प्रीत्या भक्त्या परमसुखदं पूजयित्वाऽतिपूज्यम् ।
निर्धूताघः खलु भवति किं चाधिगच्छत्यतुल्यां
सिद्धिं धीमान्परमपदवीं विन्दते कीर्तियुक्तः ॥ ६३ ॥

राजन् गच्छेदथ विदितगोदावरीं वारिधारां
सालङ्कारां पयसि सरसं सारसैः सेव्यमानाम् ।
अत्र स्नानैः सुलघु लभते गां च वित्तं प्रभूतं
गात्रत्यागे च नियतमसौ वासुकेर्लोकमेति ॥ ६४ ॥

अग्निष्टोमक्रतुफलमसौ चापि जातिस्मरत्वं
स्नात्वाऽऽप्नोति ह्रद इह जनो यस्तु जातिस्मराख्ये ।
इष्ट्वा शक्रस्त्विह हरमुपास्य क्रतूनां शतं सः
प्राप्नोदन्यः सुरगणपतित्वं च शच्याः पतित्वम् ॥ ६५ ॥

प्रस्थायास्मात्तु वनपथैर्दाक्षिणात्यामुपेत्य
श्रेष्ठां कृष्णामथ मधुरवर्णद्वयं कृष्णशब्दम् ।
जप्त्वा जप्त्वा विहितविधिना स्नानमस्यां तु नद्यां
कृत्वा भूमौ परमकृपया भाति कृष्णस्य नित्यम् ॥ ६६ ॥

शिष्टैर्दिव्यैः श्रितमुपसरेद्दण्डकारण्यभूम्यां
भक्त्या भद्रायतनशरभङ्गाश्रमं भद्रमाप्तुम् ।
चारं चारं वनभुवि जनो दृङ्क्ते ब्रह्मचारी
पापैर्मुक्तः प्रविशति पुरा ब्रह्मलोकं किलान्ते ॥ ६७ ॥

नष्टेष्वस्मात्किल नरपते सर्ववेदेषु लोका-
दोंकारेणोदचरदिह तु श्रद्धया चाङ्गिराः सः ।
तज्जिह्वायामखिलमुपतस्थे तदा वेदजातं
तस्माद्वेदानपठदखिलान्सुष्ठु सारस्वतोऽत्र ॥ ६८ ॥

काम्यं काम्याधिकमपि फलं भाग्यवन्तो लभन्ते
काञ्चीं गत्वा कनकमणिभिः प्रोज्ज्वलाङ्गीमुपास्य ।
कारुण्याब्धौ विहरति सुखं कालकालस्य धन्यः
कामाक्षीं च स्मररिपुमुपेत्येह काञ्चीपुरीशम् ॥ ६९ ॥

कावेर्याख्या मधुरपयसा जम्बुकेशाम्बुलिङ्गं
नित्यं रुद्रं स्फटिकविशदेनाभिषिञ्चत्यपगा सा ।
प्रक्षाल्यैव प्रवहति मुदा रङ्गनाथस्य पादौ
माङ्गल्यार्थं भुवमिह सतां पापहन्त्री पवित्री ॥७० ॥

लोपामुद्रां विदितयशसं कुम्भजन्मप्रियां तां
काचेरीमेत्य कविभिरुपश्लोकितां पुण्यभाजः ।
पायं पायं सलिलममृतं पाविता्स्ते महान्तः
स्नात्वा स्नात्वा परमपदमन्ते च सन्तो लभन्ते ॥ ७१ ॥

द्रष्टुं दण्डायुधधरमुमापुत्रमुद्दण्डवीरं
स्मारं स्मारं व्रजतु फलनीशैलमैश्वर्यभूमिम् ।
सन्तर्प्यैनं मधुफलरसैश्चाभिषेकैर्विशाखं
धन्यः श्रीमान् भवति च सदा भाग्यलक्ष्मीमुपास्य ॥७२

काव्यैः काव्याभिरपि मधुरां वस्तुभिः काम्यजातै-
स्तां विख्यातां प्रथितमधुरां नित्यकान्ति पुरीं सः ।
नित्यं स्तुत्यां सहृदयकवेर्नीलकण्ठस्य पद्यै-
र्मीनाक्षीमीक्षितुमुपसरेत्पाण्ड्यपुर्लीं विभूत्यै ॥ ७३ ॥

तस्मादासेवितुमुपसरेत्स्वामिशैलं विशुद्धः
सुब्रह्मण्यं शरवणभवं सद्गुरुं कार्तिकेयम् ।
यस्मिन्देशे हरिहरविरिञ्च्यादिदेवास्त्वमुष्मात्
बालस्कन्दात्प्रणवमयमोंकारतत्त्वं व्यजानन् ॥ ७४ ॥

तस्मात्साधुर्व्रजति विदितां वाहिनीं ताम्रपर्णीं
यस्यास्तोये किल विविधवर्णाम्बुसत्त्वाश्चरन्ति ।
आसेवन्ते नियतमनसा पापनाशेश्वरं ये
तेषां पापं हरति स भवं तारयत्यात्मशुद्धान् ॥ ७५ ॥

गत्वा रामेश्वरमथ धनुष्कोटिमासाद्य साधुः
सान्द्रं यत्र त्रिपुरहरमानर्च पौलस्त्यहन्ता ।
शुद्धः स्नानैः शशिधरमुमावल्लभं रामनाथं
सम्पूज्यैनं भवति सहसा ब्रह्महत्याविमुक्तः ॥ ७६ ॥

वल्लीं मल्लीकुसुमसुकुमारां प्रमुष्णन् कुमारो
वल्लीपुर्यां शशिधरसुतः स्तेनवल्लीलया ताम् ।
यः क्षेमार्थं लभति परिणीयोज्वलाङ्गीमजस्रं
शर्मार्थी तं व्रजतु शरणं सज्जनानां शरण्यम् ॥ ७७ ॥

कन्यारूपं कनकनिभमास्थाय यत्रैव भक्तान्
त्रिष्टत्यार्तान् विमलहृदयान् रक्षितुं लोकमाता ।
गच्छेद्भक्तस्त्विह किल पुरा सेविता या कुमारी
भक्त्या स्तुत्या भुवनजननी कोटिकन्याभिरम्बा ॥ ७८ ॥

तीर्थानां कोटिमवनितले स्थापयित्वात्र कन्या
पारावारैस्त्रिभिरपि समं वीज्यमानास्ति नित्या ।
आरक्ताक्षः समभुपचरत्यर्कदेवोऽपि देवीं
सन्ध्याकाले सरति परितः सज्जनानां समूहे ॥ ७९ ॥

नानारत्नोपखचितकिरीटं लसत्काकपक्षं
राजीवास्यं रचितमणिभिर्मण्डिताङ्गानि माता ।
लीलापाङ्गं नयनयुगलं चम्पकोल्लासिगात्रं
धत्ते पादावखिलजननी सज्जनानां विभूत्यै ॥ ८० ॥

धन्यक्षेत्रैर्विततमतुलं नित्यधन्यैश्च रम्यं
दिव्यक्षेत्रं प्रविशतु ततः क्षेममिच्छन् मनुष्यः ।
वल्लीदेवीपतिमुपवसेदेवसेनासमेतं
कल्याणानां नियतवसतिं नीलकण्ठप्रियं तम् ॥ ८१ ॥

आसाद्यास्माद्विमलमनसाऽनन्तपूर्वं पुरं त-
द्यस्मिन्देशे कमलनयनः पद्मनाभः शरण्यः ।
सर्वान्भक्तानवितुमवनिं चाधिशेते स शेषं
धन्यः श्रीमान्पुनरपि पुमान्विन्दते नष्टशक्तिम् ॥ ८२ ॥

पम्पातीर्थे परमसुखदं काशते कोलेषु
यस्मिन्देशेऽवतरति पुरा पन्तलाधीशभूम्याम् ।
प्रीतः शास्ता "त्वमसि शरणं शम्भुपुत्रे" ति शब्दै-
र्मङ्गल्यार्थे शबरिगिरिपीठोपकण्ठे महिष्ठः ॥ ८३ ॥

गच्छेत्तस्माच्च शबरिगिरिं शाश्वदैश्वर्यसिद्ध्यै
स्मारं स्मारं हरिहरसुतं तं मताथैर्विशुद्धः ।
स्नातं वा पीतमुदकलवं वात्र तीर्थे पवित्रे
मालिन्यं संहरति ममतामान्तरं चापि बाह्यम् ॥ ८४ ॥

द्रष्टुं गच्छेत्तदनु मनुजः श्रेष्ठपुर्यालयस्थं
प्रीत्याऽश्रन्तं प्रियमिव मुदा दिव्यहैयङ्गवीनम् ।
आप्नोत्येषः शुभमपि सुखं बालकृष्णप्रभावा-
दाप्लुष्टश्चेद् इह विमले कृष्णतीर्थे पवित्रे ॥ ८५ ॥

कालट्यारूयां व्रजतु मनुजः कल्मषघ्नीं पुरीं या
पूर्णानद्याः परिलसति कूले दुकूलेव शुभ्रा ।
अत्राद्वैताममरफलदां ब्रह्मविद्यां विधत्ते
पूर्णज्योत्स्नामिव शशिकला शारदा शारदाभा ॥ ८६ ॥

वातेनानीतमवनितले स्थापितं वातपुर्यां
तेजोराशिं पतितपुरुषोद्धारणार्थं पुराणम् ।
यः श्रीकान्तं भजति मनसाऽप्यत्र नारायणेति
श्रीमान्नित्यं भवति स भयाद्वातरोगाच्च मुक्तः ॥ ८७ ॥

गोकर्णे तं नियमितमनोमन्युरासाद्य पश्चात्
स्नात्वा मृत्युंजयमुपवसेज्जेतुकामस्तु मृत्युम् ।
वासं चक्रे सह सुरगणैश्चापि गन्धर्वसिद्धैः
शक्त्या युक्तः शिव इह पुरा राक्षसेन्द्रं परीक्ष्य ॥ ८८ ॥

किंचित्कालं निवसतु महीशूरपुर्यां महात्मन्
यत्रैवाम्बा दनुजमहिषं मारयित्वा मृडानी ।
कारुण्यार्द्रा भुवनमखिलं सिंहसंस्था ररक्ष
द्रष्टुं तं भृङ्गगिरिमथ गच्छेत्ततो भद्रमिच्छुः ॥ ८९ ॥

देवर्षिप्रोक्तमिदमनुसृत्योत्तमं सत्तम त्वं
शुद्धान्तः सन् गुरुजनपथा याहि माङ्गल्यसिद्ध्यै ।
तीर्थान्येतान्युपचर मुदा तीर्थयात्राभिलाषी
पुण्यं पुण्यैरिह भुवि बुधो वर्धयेदात्मशक्त्या ॥ ९० ॥

नित्यं प्रातः पठति य इदं मुच्यते सर्वपापै-
  र्नित्यानन्दश्चरति बहुमान्यश्च सर्वैः किलायम् ।
नित्यं भूयात्सुतधनयुतः कीर्तिमान्धान्ययुक्तो
  नित्यं संवेत्ति गुरुकृपया तच्च सत्यस्वरूपम् ॥ ९१ ॥

एष्यत्यत्रानघ स तु मुनिर्लोमशो नाम मान्यो-
  भक्त्या युक्तस्त्वमपि विधिवत्पूजयित्वा विधिज्ञम् ।
पाश्चात्याऽनुव्रज भुवि तव भ्रातृभिस्तं मुनीन्द्रं
  भद्रं कीर्तिं त्वमसि लभसे शत्रुहीनं च राज्यम् ॥ ९२ ॥

उक्त्वा नारदपुङ्गवस्त्ववितथं वाक्यं च तच्छ्रीकरं
  धर्मात्माथ तिरोदधे स सहसा धर्मात्मजं सान्त्वयन् ।
देवर्षिं किल लोमशं च विपिने तस्थुस्तथा पाण्डवाः
  शर्मार्थं पथि संप्रतीक्ष्य मनुजो नक्तं प्रदीपं यथा ॥ ९३ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
नवमः सर्गः ॥

दशमः सर्गः

आययौ शुभमाख्यातुमर्जुनभ्रातुरन्तिकम् ।
पुरुहूतस्य निर्देशात्पुण्यश्लोकस्य लोमशः ॥ १ ॥

इन्द्रदिश्यर्कतुल्याममिन्द्रलोकात्समागतम् ।
पाण्डवाननपद्मानि पश्यन्ति स्म पुरोहितम् ॥ २ ॥

पार्थाः प्रतीक्षमाणास्तं प्रत्युद्गम्य सपर्यया ।
पूजयामासुरार्यास्ते पूतात्मानं यथाविधि ॥ ३ ॥

सानुजं धर्मपुत्रं तं सानुक्रोशस्तु लोमशः ।
संवाहयन्मुनिश्रेष्ठः सार्थवाचमुवाच सः ॥ ४ ॥

कुशलः कर्मसु स्वर्गे कुशली ते धनंजयः ।
भ्रातॄणां शर्म जिज्ञासुर्वर्तते वासवान्तिके ॥ ५ ॥

जवेन नीयमानोऽपि पश्चाद्गन्तुं समीहते ।
न किं ध्वजपटो राजन्वातेन तरलीकृतः ॥ ६ ॥

एवं नीतोऽपि दैवेन वसन्नपि सुरालये ।
स्वजनांश्चिन्तयन्नेव मनस्तस्यास्ति भूतले ॥ ७ ॥

नन्दिग्रामे यथा साधुर्भरतो भ्रातरं स्मरन् ।
भ्रातृस्नेहवशात्तत्र भ्राता ते वर्तते तथा ॥ ८ ॥

करिष्यन्देवसाहाय्यं स वसेत्कालचोदितः ।
पार्थः स्वर्गतले श्रीमान्पाकशासनशासनात् ॥ ९ ॥

पार्थस्य धीरकृत्यानि सर्वेऽपि दिवि वासिनः।
आश्चर्येण समाकर्ण्य प्रशंसन्ति पुनः पुनः ॥ १० ॥

लेभे पाशुपतास्त्रं च संस्पृष्टः शम्भुना परम्।
प्रतोष्य तपसा धीमान्पुरारिं स परंतपः ॥ ११

आशापतिसकाशादप्यनुग्रहपुरःसरम्।
अलप्सिष्ट महाशस्त्राण्यमोघानि धनंजयः ॥ १२ ॥

समाकृष्टावतिस्नेहात्मृत्युंजयधनंजयौ।
परस्परं समाश्लिष्टावन्योन्यमवबोधितौ ॥ १३ ॥

स्वर्गे नीतः स शक्रेण समाश्लिष्टः पुनः पुनः।
भ्रातॄन्विना मनःशान्तिं स्वर्गेऽपि कथमाप्नुयात् ॥ १४ ॥

भ्रातॄंश्चिन्तयतस्तस्य द्रौपदीं च पतिव्रताम्।
कथं कथय रोचेत स्वर्गसौख्यं महात्मने ॥ १५ ॥

प्रतिषिद्धाऽप्सराः सापि पार्थेनैव तथोर्वशी।
धर्मव्रतेन धर्मात्मन् स्वयं रन्तुं समागता ॥ १६ ॥

अन्यच्च कारणं राजन्नस्त्येवागमने मम।
सावधानं शृणु श्रेष्ठ वाक्यमेतन्नरोत्तम ॥ १७ ॥

नेतुं च तीर्थयात्रायै तीर्थयात्राभिलाषिणः।
अहं वः शक्रनिर्देशादागतोऽस्मि तवान्तिकम् ॥ १८ ॥

तीर्थयात्रां विजानीहि सर्वपापप्रणाशिनीम्।
दायिनीं सर्वशक्तीनां सर्वसौभाग्यकारिणीम् ॥ १९ ॥

अमितानि ध्रुवं राजंस्तीर्थयात्राप्रकाशितु ।
तप्तायस्यम्बुबिन्दूनामवस्थामधियान्ति ते ॥ २० ॥

तीर्थयात्रा मनुष्याणां मनः प्रक्षाल्य सा ध्रुवम् ।
दर्शयत्यन्तरात्मानं दशान्ते दिव्यतेजसा ॥ २१ ॥

श्रुत्वा तस्य वचः सोऽपि दौपद्या भ्रातृभिः सह ।
मतिं व्यधत्त धर्मात्मा गमनाय च तत्क्षणम् ॥ २२ ॥

पार्थास्त्वनुमताः श्रेष्ठैः धौम्यनारदपर्वतैः ।
लोमशेन च यात्रायै ब्राह्मणैः सह संगताः ॥ २३ ॥

मार्गशीर्षमतीतायां पुष्येणालंकृते दिने ।
पुरोहितान्पुरस्कृत्य प्राङ्मुखाः प्रस्थितास्ततः ॥ २४ ॥

कन्यातीर्थे प्रयागं च गोमतीं च महौजसः ।
गत्वा क्रमेण ते प्रापुस्तत्रागस्त्याश्रमं महत् ॥ २५ ॥

पुरा मुनिरगस्त्योऽसावपिबत्सागरं क्रुधा ।
नहुषं चापि महातेजाः शप्तवान् कुम्भसंभवः ॥ २६ ॥

लोपामुद्राप्रसादार्थं वातापिं तु महासुरम् ।
हत्वा संपादयामास संपदं मुनिरिल्वलात् ॥ २७ ॥

ततः शम्भुजटाभ्रष्टां जाह्नवीं तां समागमन् ।
स्नात्वा तत्र महाभागास्तर्पयन्ति स्म ते पितॄन् ॥ २८ ॥

पूरणार्थं सागरस्य पृथिवीमवतारिता ।
यस्तु पीतस्त्वगस्त्येन दानवक्षयकारिणा ॥ २९ ॥

आप्लुष्टास्तु भृगोस्तीर्थे पाण्डवा मेनिरे क्षणम् ।
दुर्योधनहृतं तेजः पुनरायतमात्मसु ॥ ३० ॥

ते लोमपादजामातुस्तपोवनमथाविशन् ।
धीमन्तस्त्वङ्गदेशावग्रहनिग्राहकस्य तत् ॥ ३१ ॥

आश्रमं जामदग्नेस्तं प्राविशंस्तदनन्तरम् ।
हृतं यत्परशुपाणेस्तेजः कोदण्डपाणिना ॥ ३२ ॥

वेदीरूपा स्थिता या भूर्वेदीमापुश्च तामथ ।
वैतरणीमुपस्पृश्य कश्यपेन प्रसादिता ॥ ३३ ॥

शुद्धाः शूर्पारकं दृष्ट्वा प्रभासं ते समाययुः ।
अत्र कृष्णादिभिः पार्थाः सम्यगाश्वासिता गिरा ॥ ३४ ॥

तेषु तेषु च तीर्थेषु स्नात्वा ते शुद्धमानसाः ।
आययुः सिद्धिभूमिं तां च्यवनस्य महामुनेः ॥ ३५ ॥

हस्तौ तौ वज्रहस्तस्य मुनिः स्तंभितवान् पुरा ।
स सोमपीथिनौ चक्रे सुकन्याजानिरश्विनौ ॥ ३६ ॥

इन्द्रप्रस्रवणं रम्यं ददृशुः पाण्डवादयः ।
यत्रायजत पुत्रार्थे युवनाश्वो महीपतिः ॥ ३७ ॥

युवनाश्वस्य पार्श्वात्तु जातः पुत्रोऽभिधीयते ।
मां धास्यतीति मांधाता मघोनस्तु गिरा तदा ॥ ३८ ॥

विपाशा नाम यैः स्पृष्टा सरिच्छिष्टैस्त्वनन्तरम् ।
वसिष्ठोऽत्र विशोकोऽभूत्पुत्रशोकेन कर्शितः ॥ ३९ ॥

पाशेनात्मानमाबद्ध्य नद्यामस्यां पपात सः ।
विपाशाया विपाशः सन् उत्थितः सहसा मुनिः ॥ ४० ॥

काश्मीरमण्डलं दृष्ट्वा मानसद्वारमप्यमी ।
वितस्तामापगां पश्चादापुस्ते धर्मचारिणः ॥ ४१ ॥

अग्निः कपोतरूपेण श्येनरूपेण वासवः ।
धर्मबुद्धिं गतावत्र परीक्षितुमुशीनरम् ॥ ४२ ॥

ते साधवस्ततो जग्मुरष्टावक्रशुभापगाम् ।
बन्दिनं पितृजेतारं वादे यो जितवान्मुनिः ॥ ४३ ॥

अङ्गानां तु मुनेस्तस्य समीकरणहेतुना ।
सद्भिराहूयते लोके समङ्गा नाम सा सरित् ॥ ४४ ॥

दर्शनीयं तु संदृष्टं श्वेतकेतोस्तदालयम् ।
मानुषं रूपमास्थाय यत्र दृष्टा सरस्वती ॥ ४५ ॥

सन्तः संदृष्टवन्तस्ते लोमशप्रमुखास्ततः ।
भरद्वाजतनूजस्य यवक्रीतस्य तत्पदम् ॥ ४६ ॥

क्रुधा रैभ्यापराधेन मारितः क्रूररक्षसा ।
पुनरुज्जीवितः सोऽपि सन्तुष्टैरमरैरिह ॥ ४७ ॥

लोमशः पाण्डवैः सार्धं तीर्थान्येतानि दर्शयन् ।
कुलिन्देशसुबाहोस्तद्विषयं प्राप निर्ममः ॥ ४८ ॥

निक्षिप्यात्रेन्द्रसेनादीन्निर्मदो गन्धवाहनम् ।
सद्भिर्मितपरिवारैः गच्छन्नासीत्स पाण्डवैः ॥ ४९ ॥

यथा सा पदमप्येकं द्रौपदी गन्तुमक्षमा ।
शोचनीया तथा साऽभून्म्लानवक्त्रा वरानना ॥ ५० ॥

भर्तारस्तु महाशक्ताः राजपुत्री पतिव्रता ।
तथापि द्रौपदी साध्वी भृशमार्ता विधेर्बलात् ॥ ५१ ॥

अध्वश्रमपरिक्लिष्टामर्जुनासक्तमानसाम् ।
अभूवन्व्याकुलाः सर्वे दृष्ट्वा तां पाण्डवादयः ॥ ५२ ॥

दृष्ट्वा धर्मात्मजः साध्वीमध्वानं गन्तुमक्षमाम् ।
अनन्यचिन्तया कृष्णं चिन्तयामास रक्षकम् ॥ ५३ ॥

तदा सानुचरस्तत्र भीमपुत्रो घटोत्कचः ।
ननामाङ्घ्रिषु सर्वेषां तानुपेत्य यदृच्छया ॥ ५४ ॥

येन केनापि रूपेण भक्तानाश्रितवत्सलः ।
रक्षत्येवाचिरात्कृष्णो जनरक्षकरक्षकः ॥ ५५ ॥

धर्मपुत्रादयस्तस्मादुह्यमानाश्च तत्क्षणम् ।
घटोत्कचेन तेनैव नीता बदरिकां लघु ॥ ५६ ॥

समानीतेन गन्धेन गन्धवाहेन तत्र सा ।
पार्थचित्ता तु पाञ्चाली वशं सुमनसां गता ॥ ५७ ॥

आनेतुं तानि पुष्पाणि प्रययौ वायुनन्दनः ।
पूरयितुं तदा तस्याः प्रणयिन्या मनोरथम् ॥ ५८ ॥

गच्छन्दिशमुदीचीं तद्गन्धलक्ष्येण लक्षयन् ।
स वृद्धकपिना मार्गे सन्निरुद्धगतिरत्वभूत् ॥ ५९ ॥

वृद्धकोपेन भीमोऽपि दृष्ट्वा तं वृद्धवानरम् ।
अन्यत्रोत्क्षेपणायामुं तत्क्षणं स प्रवृत्तवान् ॥ ६० ॥

बहुयत्नेऽमशक्तोऽपि बहुधा स प्रयुक्तवान् ।
वृद्धेऽपि वानरे भीमः सर्वशक्तिमुपाहरन् ॥ ६१ ॥

यतमानोऽप्यशक्तोऽभूच्छत्तया चालयितुं यदा ।
अपृच्छत्तत्त्वमाख्यातुं भक्त्या नत्वाऽस्य तं तदा ॥ ६२ ॥

स्वां कथां कथयामास विश्वरूपं च मारुतिः ।
दर्शयामास भीमाय भीमाभ्यर्थनया तदा ॥ ६३ ॥

महारथस्य पार्थस्य समास्थाय रथध्वजम् ।
तस्मिन्भावि महायुद्धे साहाय्यं करवाणि वः ॥ ६४ ॥

इत्युक्त्वा मारुतिं भीमं मारुतिः स महाकपिः ।
अन्तर्दधे स्वयं तस्मात्समालिङ्ग्य पुनः पुनः ॥ ६५ ॥

स विवेश जलान्तस्तद्विश्वरूपमथ स्मरन् ।
नलिनानि प्रफुल्लानि नलिन्यामवलोकयन् ॥ ६६ ॥

तस्य रक्षीणि रक्षांसि संहर्तुमागतान्यमुम् ।
भीकरैरायुधैर्भीमं वक्रदंष्ट्रनखैस्तदा ॥ ६७ ॥

अवधीत्तानि रक्षांसि निष्प्रयासं वृकोदरः ।
कुसुमान्यवचिक्रायासौ स्वैरं चास्मात्सरोवरात् ॥ ६८ ॥

तत्रागम्य तदा तस्मिन् चिरयत्यतिशङ्कितः ।
तेनास्य चेष्टितेनाभूद्व्यथितः पाण्डवाग्रणीः ॥ ६९ ॥

विनयन् स विनीतं तं धर्मवादेन धर्मवित् ।
तस्माद्बदरिकामेव न्यवर्तत युधिष्ठिरः ॥ ७० ॥

धार्मात्मजे वसत्यत्र दारैश्च भ्रातृभिः सह ।
कदाचिदाययौ दैत्यो विप्रच्छद्मा जटासुरः ॥ ७१ ॥

भीमे बहिर्गते तस्मिन्नागतः पाण्डवान्तिकम् ।
सत्कृतो धर्मपुत्रेण तान्हरन्स बहिर्ययौ ॥ ७२ ॥

परं तु पथि भीमेन संगतेन यदृच्छया ।
पिपेष चूर्णपेषं स सृगालो हरिणा यथा ॥ ७३ ॥

गन्धं कदाचिदाघ्राय गन्धमादनसौभगम् ।
पश्यन्ती पाण्डवैः सार्धं तत्रैवास्त कृशोदरी ॥ ७४ ॥

तार्क्ष्यस्योड्डयमानस्य पक्षवातेन तत्क्षणम् ।
पञ्चवर्णप्रसूनानि विक्षिप्तानि महाहृदात् ॥ ७५ ॥

पञ्चवर्णैश्च पाञ्चाली पुष्पैराक्षिप्तमानसा ।
ययाचे पुष्पमानेतुं भीममेव पुनः स्वयम् ॥ ७६ ॥

प्रियायाः प्रियमानेतुं सहसा साहसप्रियः ।
तानि च प्रियपुष्पाण्यारुरोह तदचित्यकाम् ॥ ७७ ॥

सनाथा भीमसेनस्य कुसुमान्यवचिन्वतः ।
तत्रापि विघ्नमाचेरुः राक्षसा रूक्षहृदयः ॥ ७८ ॥

समरोद्घोषमुद्घुष्य समरव्यसनी रुषा ।
आपतन्नतिवेगेन ताडयामास राक्षसान् ॥ ७९ ॥

भीमप्रहारनिष्पिष्टा भीमारवविमूर्छिताः ।
पञ्चास्येनेव मत्तेभाः पञ्चत्वं प्रापिता क्षणात् ॥ ८० ॥

प्रधावन्नाययौ धर्मी तं देशं धर्मनन्दनः ।
तच्छब्देन तदा सर्वैः लोमशप्रमुखैः सह ॥ ८१ ॥

भीमस्यान्तिकमागम्य दृष्ट्वा तत्भीमसाहसम् ।
हीनकर्मेति तन्मत्वा तूणीभूतस्त्वभाषत ॥ ८२ ॥

अहिंसायास्तु तत्त्वेन किमुक्तेन पुनः पुनः ।
एवं साहसिको मा भूः प्रियमिच्छसि चेन्मम ॥ ८३ ॥

आनम्रशिरसां तेषामाययौ स्वगणैः सह ।
कुबेरः पाण्डुपुत्राणां पुरतस्तत्क्षणं क्षणात् ॥ ८४ ॥

अजातशत्रुमूचे तमजातमत्सरो मुदा ।
भीमस्य कर्मणा प्रीतो भीमज्येष्ठं धनाधिपः ॥ ८५ ॥

पुरा मे सुहृदा दर्पाद्धिक्कृतः स तपोधनः ।
शप्तवान्मां सखायं च कुपितः कुम्भसंभवः ॥ ८६ ॥

आवां तुष्टौ हि तेनैव शापादपि विमोचितौ ।
अहिंसापरमेव त्वं विदुष्यतस्तत्पराक्रमम् ॥ ८७ ॥

या क्रिया वेदनां कुर्यात्सतां च हृदि धर्मिणाम् ।
धर्मिज्ञगति धर्मज्ञैः सा हिंसेत्यभिधीयते ॥ ८८ ॥

प्रियं चिकीर्षुरद्य त्वां प्रियं वक्ष्यामि भारत ।
अर्जुनस्त्वमरलोकादचिरादागमिष्यति ॥ ८९ ॥

निवातकवचान् हत्वा नित्यदुष्टान्निशाचरान् ।
कालकेयांश्च पौलोमान् कालपाशे निपातयन् ॥ ९० ॥

विलसन्नद्य धर्मज्ञ विबुधैश्च बुधैर्भृशम् ।
प्रशंस्यमान एवासौ वर्तते वीरकेसरी ॥ ९१ ॥

सर्वे निवसतात्रैव सौख्येनैनं दिदृक्षवः ।
एवमुक्त्वाऽस्तशैलं स प्रययौ यक्षभूपतिः ॥ ९२ ॥

वचनममृतकल्पं दत्तसंकल्पमैन्द्रि
धनदमधुरनादैर्निःसृतं तन्निशम्य ।
अवसदिह सदारः सादरं तं प्रतीक्ष्य
विमलभुवि स साधुः सानुजो धर्मपुत्रः ॥ ९३ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
दशमः सर्गः ॥

एकादशः सर्गः

पार्थोऽथ शक्र इव शक्ररथाधिरूढो
दिव्यास्त्रशस्त्रमणिभूषणभूषिताङ्गः ।
पित्राऽऽहितोत्तमकिरीटमहोत्तमाङ्गो
जेतुं निवातकवचान् स दिवः प्रतस्थे ॥ १ ॥

आदेशमात्मशिरसा निवहन्मघोनः
शच्या जिघांसुरिव दैत्यकुलं महत्या ।
संचिन्तयन्नथ तदेव स देवकार्यं
वीरो रथेन विरराज विशाखतुल्यः ॥ २ ॥

तस्मिन्विहायसि रथेऽपि पुरन्दरस्य
कामेन गच्छति कुमारमयूरतुल्ये ।
वश्येव पार्थविजये किल निर्निमेषा
कौन्तेयमेव पतिमैक्षत देवसेना ॥ ३ ॥

एकोऽपि योद्धुमसुरान्प्रययौ मदान्धा-
नाघ्रातपुष्पमवधीर्य यथा स्वधर्मी ।
तामुर्वशीमिव सुधीः किल देवसेना-
मादाय तन्मथनभूमिषु तेन साकम् ॥ ४ ॥

संस्तूयमानममरेन्द्रसुतं महद्भि-
र्वीरं नयन्नभसि मातलिरर्जुनं तम् ।
रात्रिंचरालयसमीपपदेन वेगं
गत्वा महोदधिमपश्यदगाधगर्तम् ॥ ५ ॥

आकाशवद्विपुलनीलकलेवराभं
दोलायमानजलसत्वतरङ्गलीलम् ।
भीमानुजस्तमुदधिं स विलोक्य भीम-
माश्चर्यपूरितमनाः क्षणमास्यदत्र ॥ ६ ॥

अब्धौ तु सन्ततसमुन्नतवीचिभेदै-
र्नाशाय सर्प इव सर्पति कुम्भजास्यम् ।
चन्द्रोदयाय तपने चरमाद्रिलीने ।
दर्पं ददर्श स जले च जलेचराणाम् ॥ ७ ॥

इन्दोः कलामपहसत्यथ फेनदन्तैः
कोपेन मर्दयति तीरशिलास्तरङ्गैः ।
आसीच्च कर्कशशरीरसमुद्रराजे
जिष्णुर्निवातकवचेषु च जातमन्युः ॥ ८ ॥

नावस्त्वनेकविधवस्तुनिधीर्वहन्तीः
संक्षुब्धसंहृतसमुद्धृतवीचिहस्तैः ।
पश्यन्नसौ शिथिलयन्तममुं पयोधिं
दैत्यान्निवातकवचान्विजयः समुहे ॥ ९ ॥

उज्जृम्भितं मदजलैरवलोक्य दुरा-
रसन्दिह्य शत्रुरिति चन्द्रमसं प्रहर्तुम् ।
पार्थः प्रमत्तमिव साधुरपश्यदब्धिं
चेष्टा हि मत्तमधुपस्य न साधुजुष्टा ॥ १० ॥

आलोकयत्कटककच्छपसंघसंघा-
वाचेष्टितं च विजयस्त्वथ कुञ्जराणाम् ।
एकत्र शंखपटलं प्रचरत्सवेग-
मन्यत्र मण्डलमसौ जलमण्डलीनाम् ॥ ११ ॥

उत्प्रेक्षिताश्च मकरा निशि तेन शैला
मग्नाः शतक्रतुभयादिति सागराप्सु ।
यश्चोर्मयो जिगमिषन्ति शशाङ्कबिम्बं
वल्गन्त इत्यनुमिताः गिरिराजशृङ्गम् ॥ १२ ॥

संघट्टनं तिमितिमिंगिलभीकराणां
दृष्ट्वा प्रमत्तमकरादिमहाझषाणाम् ।
घोरप्रमत्तकरिणामिव काननान्ते
संघाततोडनमिव स्वयमन्वमंस्त ॥ १३ ॥

नक्षत्ररूपमवलम्ब्य दिवं प्रयातं
संक्षुब्धसागरभयादिव रत्नजातम् ।
रत्नाकरेऽपि न हि दृष्टमनेन रत्न-
मालोकिताश्च गगने किल तेन ताराः ॥ १४ ॥

वेगादघूर्णत भयानकचण्डवायु-
रूध्वं किरंश्च रभसा किल सागरोर्मीः ।
घोराब्धिमेनमवलोक्य स धीरयोद्धा
तद्दानवालयमिहैव तदानुमेने ॥ १५ ॥

अत्रैव तूर्णमवतार्य रथं स सूतः
पार्थाय दानवपुरीं समदर्शयत्ताम् ।
श्रुत्वा तदम्बरतले रथगर्जनं ते
दृष्ट्वा रथं च चकिता भृशमेव दैत्याः ॥ १६ ॥

मर्त्योऽप्यमर्त्यरथसङ्गवशादमर्त्यः
सोऽभूदमर्त्यकवचाच्च किरीटयोगात् ।
इत्थं व्यचिन्तयदिह क्षणमिन्द्रसूतः
सौभाग्यवान्भवति सङ्गवशाद्धि लोकः ॥ १७ ॥

निश्चित्य शक्र इति तं भृशमात्मभीत्या
दैत्याः सखड्गशरचापगदादिहस्ताः ।
सम्भ्रान्तिमेत्य युगपत्पुररक्षकास्ते
द्वाराणि सुष्ठु पिदधुः पुररक्षणार्थम् ॥ १८ ॥

शंखं महास्वनयुतं किल देवदत्त-
मापूरयन्स मरुता ध्वनिना दिगन्तम् ।
संत्रासमद्रिपुगणानसुरान्जिगीषु-
र्विष्णुर्यथा मधुरिपुर्निजपाञ्चजन्यम् ॥ १९ ॥

शंखध्वनिः क्षितितलाद्ववृधे क्रमेण
भित्त्वा रुपेत्र महताऽम्बरमम्बुधिं च ।
निष्कम्पयन्सपदि दैत्यकुलं समूल-
मामभिन्नातकवचांश्च दिवं प्रपेदे ॥ २० ॥

खड्गत्रिशूलशरचापगदादियुक्ता-
श्चक्रैः रथैश्च विविधावरणैः समेताः ।
दैत्या निवातकवचाः कवचान्वितास्ते
प्रादुर्बभूवुरमुना युधि योद्धुकामाः ॥ २१ ॥

उग्रैस्तु तैश्च विकृतस्वररूपवन्ति
वाद्यानि तानि निखिलान्यपि वादितानि ।
शब्देन तेन सहसा मकरादिमत्स्याः
सम्मोहिताश्च पतिताश्च समुद्रतीरे ॥ २२ ॥

तं मातलिः समतले विजयं रथं च
प्राचोदयत्सनिपुणं रिपुमर्मभेत्ता ।
अग्रे प्रमत्तमहिषा विजयद्विपस्य
भ्रान्त्यापतन्दितिसुताः क्षणमन्तकस्य ॥ २३ ॥

अत्रान्तरे नभसि सन्निहिता महान्तो
देवाः सुरर्षय इहैव निरीक्षमाणाः ।
तस्थौ समीक्ष्य विजयं च जयं जयश्रीः
सर्वाङ्गसुन्दरमपाङ्गतरङ्गिताक्षी ॥ २४ ॥

सन्दिग्धवांस्तमवलोक्य स सूत इत्थं
कुन्त्यां पुराऽऽहितमिदं पुरुहूततेजः ।
संदश्यतेऽद्य भुवि फाल्गुनवीरमूर्त्या
मुक्तार्थमब्दरस एति किलाब्धिशुक्तिम् ॥ २५ ॥

तेषां च तस्य विजयस्य च संप्रहारान्
दृष्ट्वा महामुनिगणास्त्वमराश्च सर्वे ।
आश्चर्यपूरितहृदा सममस्तुवंस्तं
वाग्भिश्च वीरविजयं जयमुच्चरन्तः ॥ २६ ॥

आच्छाद्य तस्य रथमार्गमथेन्द्रसूनो-
राावृत्य दानवगणाः शतसंख्यया ते ।
बाणैर्निवातकवचान्तकमर्जुनाख्यं
वीरातिवीरमतिशूरमुपाद्रवंस्तम् ॥ २७ ॥

अन्ये क्रुधा मुमुचुरुग्रतरान्भुशुण्डीं-
स्तस्योपरीत्थमितरेऽपि शिताञ्छ्रिशूलान् ।
संनीयमानरथवेगवशाद्वृथा ते
तत्स्यन्दनोपरि निपेतुरधापि सर्वे ॥ २८ ॥

तीक्ष्णाशुगाश्च विविधा विविधप्रयोगै-
र्गाण्डीवदिव्यधनुषा महता विमुक्ताः ।
एकैकमेषु शतधा किल शाखितं खे ।
सर्वानहन् सपदि तानतिदुष्टचित्तान् ॥ २९ ॥

केचिन्निवातकवचास्त्वतिरूक्षनेत्राः
रौद्राश्च पश्चिमतलादपि यातुधानाः ।
दंष्ट्रोज्ज्वला भयकरा इव कालरूपाः
कौन्तेयमायुधधराः सहसाभ्यधावन् ॥ ३० ॥

अत्रान्तरे झटिति मातलिसंयतास्ते
धीरा हयास्तत इतः प्रसभं प्रचेरुः ।
मध्ये निवातकवचप्रमुखासुराणां
मथ्नन्त एव समरे तु सहस्रसंख्यान् ॥ ३१ ॥

एवं च वाजिखुरपातहताश्च केचि-
त्केचित्क्षताश्च रथनेमिभिरेवमन्ये ।
उग्राघोषमिन्द्रतनयस्य निशम्य केचि-
त्तस्थुस्तथैव सुचिरं भुवि नष्टचेष्टाः ॥ ३२ ॥

दिव्यं शताश्वरथमत्र नियन्त्रयन्तं
मध्ये महारथसहस्रनिशाचराणाम् ।
तं विक्रमन्तमवलोक्य स विस्मितोऽभू-
द्देवेन्द्रसारथिमनन्दितमिन्द्रसूनुः ॥ ३३ ॥

दैत्यास्तथापि युगपत्सुदृढं प्रजह्रुः
शूलैः शिलाभिरतितीक्ष्णशरैश्च सतम् ।
दृष्ट्वा तथाविधममुं युधि ताडयमानं
पार्थस्य तद्व्यथितमेव मनस्तु किंचित् ॥ ३४ ॥

गाण्डीवदिव्यधनुषो युगपद्गलद्भिः
फूत्कारशब्दमतिभीकरमुत्सृजद्भिः ।
जिष्णुः शरैस्सुरशूलशिलादिजातं
चिच्छेद तानपि जघान विना प्रयासम् ॥ ३५ ॥

केचिन्निवातकवचाश्चकितास्त्वधाव-
न्केचिन्निलिल्युरसुरा भुवि तत्र तत्र ।
आपुस्तथा कतिपया भुवि दीर्घनिद्रा-
मन्ये भयाच्च विजयाद्विजयं जहुस्ते ॥ ३६ ॥

पञ्चास्यवन्मदगजेषु पराक्रमन्तं
सर्पेष्वभिद्रुतमयूरमिवाचरन्तम् ।
मध्ये तदा विजयमल्ल निशाचराणां
दृष्ट्वा प्रहृष्टहृदयः स बभूव सूतः ॥ ३७ ॥

भीमा निवातकवचास्त्वमुमेव हन्तुं
भूयोऽपि तीक्ष्णतममस्त्रचयं वहन्तः ।
आविश्य युद्धभुवमर्जुनमभ्यधाव-
न्नुन्मत्तराशिशलभा इव दीपराशिम् ॥ ३८ ॥

ब्रह्मास्त्रमन्त्रमनुमन्त्र्य स वीरवीरो
यत्नं विना झटिति तीक्ष्णतरैश्च बाणैः ।
तेषां समुद्यममिदं विफलीचकार
कालाग्निकल्प इह कल्पितभाविकार्यः ॥ ३९ ॥

संतापिताश्च पशुमारमतन्द्रितेन
शक्रात्मजेन बहवो निहताश्च दैत्याः ।
मन्दास्तथापि विजयं किल नाविदंस्ते
तत्त्वं न वेत्ति महतां हि मदान्धलोकः ॥ ४० ॥

केचिन्निवातकवचास्त्वतितीक्ष्णकुन्तैः
शूलाश्च केचन पुनर्दधतः शतघ्नीः ।
अन्ये तु शीघ्रगतिभिर्निशितत्रिशूलै-
रापीडयन्पुनरपीन्द्रसुतं क्रुधा ते ॥ ४१ ॥

देवेन्द्रदत्तदयितेन निशाचराणां
शस्त्रास्त्रजातमखिलं विफलीकृतं तत् ।
कृत्तान्यनेन महताऽऽशु महाशुगैश्च
तेषां शिरांसि कठिनान्यपि निष्प्रयासम् ॥ ४२ ॥

भूयोऽपि ते निशिचराः शरवर्षपातै-
र्योद्धुं निवातकवचा विजयं बलिष्ठाः ।
आजग्मुरात्तशरमन्तकमन्तिमार्थे
सर्पाः समुद्धृतशिखा इव कृत्तपुच्छाः ॥ ४३ ॥

खड्गत्रिशूलशरतोमरपट्टिशाद्यै-
श्चिच्छेद तत्प्रहरणानि परंतपोऽसौ ।
गाण्डीविना बलवता विविधास्त्रपातैः
प्राणा झटित्यपहृताश्च निशाचराणाम् ॥ ४४ ॥

तीक्ष्णायुधैः सपदि संहृतदानवानां
गात्रैर्विसृष्टरुधिराम्बुनिधौ विलोक्य ।
कृत्तान्यनेककरपादशिरांसि तेषां
शेषास्ततो रणभुवस्तु भयादधावन् ॥ ४५ ॥

आविर्बभूव सहसैव महाश्मवर्षः ।
यं मायया समसृजन्परितश्च दैत्याः ।
माया च सा दृढमपीडयदर्जुनं तं
तेनाश्मवर्षमपि चूर्णितमस्त्रवर्षैः ॥ ४६ ॥

गाण्डीविनात्र महता विहतेऽश्मवर्षे
रात्रिंचरास्तु मुमुचुर्जलवर्षमस्मिन् ।
व्यामोहयत्तमिह या जलवर्षमाया
सा शोषिता विजयमुक्तविशोषणास्त्रैः ॥ ४७ ॥

वायुं तथा दितिसुतास्त्वपि माययाऽग्निं
दुर्बुद्धयः क्षणमिवात्र विसृष्टवन्तः ।
अग्निं यथा स सलिलास्त्रचयैः सलीलं
शैलाशुगैस्तु विजयो व्यधमच्च वायुम् ॥ ४८ ॥

क्रूराः क्षुधाऽथ युगपद्द्विविधां च मायां
सृष्ट्वा निवातकवचाः समपीडयंस्तम् ।
मायामयी भृशमुपाद्रवदर्जुनं सा
वृष्टिः शिलाग्निमरुतां महती महान्तम् ॥ ४९ ॥

मायामयः क्षणमथाविशदन्धकारः
सर्वेऽपि दिव्यहयो विमुखा बभूवुः ।
स प्रास्खलत्तपदि वासवसारथिश्च
तद्रश्मयस्तु भुवि पेतुरमुष्य हस्तात् ॥ ५० ॥

क्वासि क्व पार्थ कथयेति वदत्यजस्रं
भीमान्धकारकवलीकृतचित्तवृत्तौ ।
तस्मिन्तथा विगतचेतसि देवसूते
गाण्डीविनोऽपि हृदयं प्रविवेश भीतिः ॥ ५१ ॥

भीतः स पार्थमिदमाह सुरेन्द्रसूत-
स्तस्मिन्सुधार्थमदमेव सुरासुराणाम् ।
घोरे रणे शतमखस्य सुरेन्द्रसूनो !
सारथ्यमावहमिहैव पुरा च पार्थ ॥ ५२

अद्राक्षमर्जुन महासमराण्यपीत्थं
वैरोचनेः रणमुखेऽपि तथाहमासम् ।
वृत्रस्य चापि दनुजस्य वधे सुधीर !
दिव्या मयैव च हया युधि संगृहीताः ॥ ५३ ॥

युद्धानि तानि च कदाप्यतिदारुणेन
तुल्यत्वमाप्तुमिह न प्रभवन्त्यनेन ।
युद्धेषु तेषु न कदाप्यभवं तथाहं
भीतोऽधुनेव गतचेतन इन्द्रसूनो ॥ ५४ ॥

आकर्ण्य दीनवचनं सुरसारथेस्त-
त्पार्थः क्षणं समवलम्ब्य पुनः स्वधैर्यम् ।
दध्यौ सुधी निजजनानवभासयन्तीं
मायामयीं मदनहन्तुरुमां मुहूर्तम् ॥ ५५ ॥

मातस्त्वमेव शरणं शरणार्थिनं मां
दृष्ट्वा भवानि भव सम्प्रति मत्सहाया ।
मायां निवार्य दयया मनसि प्रकाशं
देवि प्रदेहि परिरक्षितुमेव धर्मान् ॥ ५६ ॥

त्रैलोक्यनाथदयिते करुणार्द्रचित्ते
सम्मोहिनि त्वमवलोकय पुत्रमेनम् ।
मायान्धकारकवलीकृतमर्त्यलोकं
माये प्रकाशय मदान्धमतीन्निहन्तुम् ॥ ५७ ॥

सर्वानपि त्वमसुरानमृतं पिपासू-
नुद्विग्नचञ्चलकटाक्षविसृष्टदृष्ट्या ।
माये न किं जननि मोहिनि मोहयित्वा
तेभ्यः सुधां स्वयमदाः सुरसं सुरेभ्यः ॥ ५८ ॥

लीलां निधाय विजयो हृदि विश्वमातु-
र्ध्यात्वा गिरीशवनयामपि मोहिनीं ताम् ।
संभिद्य तीव्रतिमिरं कृतवान्प्रकाशं
संप्रेष्य बाणमथ नाम स मोहिनीति ॥ ५९ ॥

मायासु तासु निहतासु महास्त्रशक्त्या
मायास्तु ते बहुविधाः व्यसृजन्समन्तात् ।
भूयोऽपि तीव्रतमसा सहसाऽऽवृताभू-
र्भूयोऽप्यभासत तदीयशरप्रभावात् ॥ ६० ॥

युद्धे पुनश्च हरिभिर्धुरि संगृहीते-
स्तत्स्यन्दनेन महता च सतिप्रकाशे ।
तं मातलिस्तत इतो व्यचरन्नयन्सन्
पार्थोऽपि दैत्यवधमात्तधनुः प्रकुर्वन् ॥ ६१ ॥

एवं निवातकवचान्तकघोरयुद्धे
मायामये क्षितितले सति वर्तमाने ।
सर्वेऽपि दानवगणास्तु न तत्र दृष्टाः
छन्नास्तदा हि सहसा निजमायया ते ॥ ६२ ॥

दृष्टा निवातकवचास्त्वमदृश्यमाना
दैत्यास्त्विहासत तदा युधियोधयन्तः ।
तत्राप्यदृश्यशरसंचयतीव्रपातै-
श्चिच्छेद सोऽपि कदलीलघु दैत्यकण्ठान् ॥ ६३ ॥

संहृत्य ते झटिति सर्वत एव मायाः
सर्वे च दानवगणास्तु तिरोबभूवुः ।
यातेषु तेषु युगपत्पुरतः स योद्धा
दैत्यान्ददर्श भुवि तेन हताननेकान् ॥ ६४ ॥

अश्वान् झटित्यसुरघोरकरैर्गृहीता-
नाच्छाद्यमानमतिभीमशिलोच्चयैः खम् ।
दृष्ट्वा च शैलशिखराणि पतन्ति वेगा-
दार्तो बभूव विजयोऽपि मनाक् स धीरः ॥ ६५ ॥

मृत्युं तथापि दनुजाः शरणं ययुस्ते
सर्वे निवातकवचास्त्वखिलाश्च मायाः ।
गाण्डीवतो दयितवज्रमुदीरयन्सन्
जिष्णुर्मुमोच हि शरान्निशितानेकान् ॥ ६६ ॥

केचित्प्रमत्तमहिषा इव कृत्तकण्ठाः
केचिच्च दन्तिन इवात्त वियुक्तदन्ताः ।
दैत्याः क्वचिच्च शिथिलीकृतशैलतुल्याः
दृष्टास्तथा विजयबाणहताः समूलम् ॥ ६७ ॥

सूतेन साकमतिदीर्घरणावसाने
पार्थो दिदृक्षुरथ दैत्यपुरीं प्रविष्टः ।
दृष्ट्वा पुरन्दरपुरीमतिरिच्यमाना-
मैश्वर्यसंचयवतीमतिविस्मितोऽभूत् ॥ ६८ ॥

कालो निवातकवचानतिदुष्टचित्ता-
न्मार्गयाद्वियोज्य युधि तानथ मारयित्वा ।
संयोज्य तत्र विजयं विजयश्रियाऽसा-
वन्यानपीदमनुबोधयितुं प्रतस्थे ॥ ६९ ॥

लक्ष्म्या गाढं स्वयमिव जयश्रीकराभ्यां कराभ्यां
भूयो भूयोऽप्यतिपुलकितं तं समाश्लिष्यमाणम् ।
आशंसन् सन् मधुरवचसा मातलिर्मुक्तकण्ठं
शक्रं वक्तुं विजयविजयं तेन सार्धं प्रतस्थे ॥ ७० ॥

द्वादशः सर्गः

—:०:—

विजयो रथमध्यास्य विजयश्रीसमन्वितः
स्वर्गं नवोढया सार्धं गच्छन्नासीद्वरो यथा ॥ १ ॥

सोऽपश्यज्ज्योतिषां मध्ये महतीं काञ्चिदद्भुताम् ।
अद्वितीयां पुरीं रम्यामग्निसूर्यसमप्रभाम् ॥ २ ॥

विहायसि चकाशे सा सञ्चरन्ती महापुरी ।
स्वर्णवर्णप्रभा रम्या लक्ष्मीरिव पयोनिधौ ॥ ३ ॥

रत्नद्रुमैर्लसन्तीयं निनादैश्च पतत्रिणाम् ।
द्रुमाणां फलपुष्पैश्च चित्रवर्णैर्विचित्रिता ॥ ४ ॥

विचित्रैश्च महायन्त्रैः प्रभावैर्विविधैश्च सा ।
प्रचाल्यमानरम्योपग्रहकल्पेव संबभौ ॥ ५ ॥

हिरण्यवर्णसौधाग्रैः प्राकारैश्च हिरण्मयैः ।
रराजान्वर्थनाम्नेव सा हिरण्यपुरी भृशम् ॥ ६ ॥

संवृतेयं पुरी सम्यक् चतुर्द्वारवती सदा ।
पौलोमैः कालकेयैश्च गोपुराट्टालकान्विता ॥ ७ ॥

ऐश्वर्यकमनीया सा दुर्धर्षा निर्जरैरपि ।
पौलोमकालकेयानामासीत्स्रष्ट्रा कृते कृतम् ॥ ८ ॥

समृद्धसंपदा भाति वसन्तेनापि सेविता ।
सदोपवीज्यमाना सा सदागतिमता शनैः ॥ ९ ॥

अपि सौभाग्यवत्येषा दुष्प्रजाभिरभूत्पुरी ।
व्यथया पीडितान्ताया मुग्धाया बाह्यरूपवत् ॥ १० ॥

पुरी दैत्यपरीताऽपि वसत्येव कथंचन ।
अशोकवनमध्येऽपि दीर्घशोकेव जानकी ॥ ११ ॥

सा पुरी दानवैर्दुष्टैर्नित्यहृष्टैरधिष्ठिता ।
कालकेयैश्च पौलोमैर्वरशक्तिप्रभावतः ॥ १२ ॥

ते तपसाऽल्पदुःखत्वमवध्यत्वं च लेभिरे ।
महर्षियक्षगन्धर्वैः सुरराक्षसपन्नगैः ॥ १३ ॥

पप्रच्छ सारथिं साधुरभिक्रम्य पुरीमिमाम् ।
देवेन्द्रसूनुमूचेऽथ सस्मितं सोऽपि विस्मितम् ॥ १४ ॥

एते महासुरा देवैरवध्या एव पाण्डव ।
तस्मादेव वसन्त्यत्र निर्भया मुदिताश्च ते ॥ १५ ॥

तथापि मृत्युरेतेषां निर्दिष्टो वेधसा पुरा ।
मानुषेणैव दैत्यास्ते वध्या एव महात्मना ॥ १६ ॥

एतानपि विजित्य त्वं विमोचय महापुरीम् ।
रामेण मानुषेणैव लङ्का सीता च मोचिते ॥ १७ ॥

त्रायन्ते ते क्षतात् नूनं क्षत्रियाः स्युः क्षतानपि ।
धर्मसंस्थापनार्थं ते जायन्ते बद्धकङ्कणाः ॥ १८ ॥

एष धर्मो हितस्तेषां विहितो विश्वकर्मणा ।
न किं ते जन्म धर्मज्ञ क्षत्रियाणां कुलेऽनघ ॥ १९ ॥

त्वयैव किल वध्यास्ते दनुमारं निशाचराः ।
त्वद्विमुक्तशरव्यूहैः कृत्तकण्ठा युधि भुवम् ॥ २० ॥

गाण्डीवे भुजयोश्चैव तव सत्यपराक्रमे ।
विश्वसन्त्येव धर्मज्ञ विबुधादिदिवौकसः ॥ २१ ॥

केन्द्रीकृता वसन्त्यत्र संप्रतीक्ष्येव दानवाः ।
तेषां संघातमृत्युं ते शितबाणपथेन ते ॥ २२ ॥

मातलेस्तद्वचः श्रुत्वा मुदितोऽभूत्परंतपः ।
आनन्दमातनोत्येव वीराणां वीरविग्रहः ॥ २३ ॥

सामर्थ्येन नयन् पार्थं दिव्ययानेन सारथिः ।
त्रिदशेशद्विषां रम्यामाजगामाञ्जसा पुरीम् ॥ २४ ॥

याबत्तौ ददृशुर्दैत्यास्तावत्संभ्रान्तमानसाः ।
महावेगाः समुत्पेतुः प्रतिहन्तुं दितेः सुताः ॥ २५ ॥

नाराचैस्तोमरैर्भल्लैः प्रहरन्तो नराधिपम् ।
दनुजेन्द्राः क्रुधा धीरं यष्टिवृष्टिभिरप्यमुम् ॥ २६ ॥

एवं पराक्रमन्तस्ते शस्त्रवर्षेण धीमता ।
महता मन्त्रयुक्तेन मन्दास्तु प्रतिवारिताः ॥ २७ ॥

व्यामोहयच्च तान् सर्वान् रथमार्गैश्चरन् द्रुतम् ।
स विद्याबलमाश्रित्य बाणवर्षं सृजन् सुधीः ॥ २८ ॥

अन्योन्यमभिसंमूढा भूत्वा ते दानवास्तदा ।
अन्योन्यं प्राहरन् शस्त्रैरन्योन्यमभिदुद्रुवुः ॥ २९ ॥

एवं विमूढचित्तानां शिरांसि विशिखैरसौ ।
पार्थस्ताडितवान् दीप्तैर्दैत्यानां शतशः क्रमात् ॥ ३० ॥

पुरीमास्थाय तामूर्ध्वं हन्यमाना महासुराः ।
नयन्तस्ते समुत्पेतुर्भयादेव परंतपात् ॥ ३१ ॥

मायाविनो दधुर्दैत्या मायामास्थाय दानवीम् ।
खे चरन्तीं पुरीं दिव्यां कर्षन्तः कामगां बलात् ॥ ३२ ॥

बाणवर्षैस्ततस्तेषां मार्गमावृत्य सर्वशः ।
परंतपः क्रुधा दैत्यान् परान् तापितवान्भृशम् ॥ ३३ ॥

निपतन्तः क्षितेरन्तः पुनरूर्ध्वं च निर्गताः ।
वहन्तो दानवेन्द्रास्तु वरदानेन तां पुरीम् ॥ ३४ ॥

नीतवन्तः पुनस्तिर्यगब्धेरन्तः पुरीं पुनः ।
अमरावतिसंकाशामाकृष्यैवामरारयः ॥ ३५ ॥

अस्त्रजालैरविश्रान्तस्तीक्ष्णैर्बहुविधैरसौ ।
न्यग्रहीदसुरैः सार्धं दिव्यां दैवबलात्पुरीम् ॥ ३६ ॥

गाण्डीवात्संप्रयुक्तैस्तैः शरवर्षैः समन्ततः ।
वध्यमानास्तथा दैत्याः प्राघूर्णन्त भृशं भिया ॥ ३७ ॥

निशम्य तादृशं युद्धं निहतांश्च निशाचरान् ।
बोधयन्तं तथा जिष्णुं झटित्याह स मातलिः ॥ ३८ ॥

पश्य पश्यार्जुनात्र त्वं पापिष्ठान् त्यक्तजीवितान्
प्रक्षिप्तानिव शैलेभ्यो समुत्कृत्तशिलोच्चयान् ॥ ३९ ॥

अत्रापि पश्य कौन्तेय भूमौ रुधिरवाहिनीम् ।
वहन्तीं निशितैरस्त्रैर्निहतानां कलेवरान् ॥ ४० ॥

प्रभ्रष्टाऽथ पुरी तेभ्यो वेगादभ्यपतद्भुवि ।
रथेन गगनाद्भूमिं देवस्तोऽप्यवातरत् ॥ ४१ ॥

दृष्टाः सहस्रशस्तत्र रथिनस्तेन दानवाः ।
सन्नद्धा जिष्णुनाऽमर्षा योद्धुकामा महाबलाः ॥ ४२ ॥

एते दैत्या हता बाणैरपरेऽप्यागताः पुनः ।
तेऽपि तद्वद्धताश्चान्ये पुनर्योद्धुं समागताः ॥ ४३ ॥

इत्थं गतागता दैत्याः समुद्रोर्मिवदाहवे ।
अक्षय्यास्ते समागम्य तस्थुस्तत्परितः क्षणात् ॥ ४४ ॥

अपीडयन्महाशस्त्रैः पीडयन्तं तमर्जुनम् ।
बाणान्बाणैस्तु निघ्नन्तो मत्तेभा इव दानवाः ॥ ४५ ॥

विचित्ररथमार्गेषु विचरन्तो महारथाः ।
विचित्रास्तेन संदृष्टा विचित्रमकुटध्वजाः ॥ ४६ ॥

विचित्रकवचाद्यैस्ते तं विचित्रविभूषणैः ।
अयतन्त विचित्रास्त्रैर्व्यामोहयितुमर्जुनम् ॥ ४७ ॥

उच्चैरुद्घुष्य ते दैत्या मेघगर्जनगर्जनैः ।
पीडयामासुरत्यन्तं भीकरास्त्रैरमुं रुषा ॥ ४८ ॥

नाशक्नोत्स तु गाण्डीवी तीक्ष्णैरपि महायुधैः ।
उत्पीडयितुमुद्युक्तानुत्पीडयितुमाहवे ॥ ४९ ॥

अजन्यस्मिन्महाजन्ये जिष्णोरपि महाभयम् ।
सस्मार शङ्करं पार्थो देवदेवं दयानिधिम् ॥ ५० ॥

धावत्सु सर्वजीवेषु कालकूटे समागते ।
अखिलानवितुं लोकान् भवानेवापिबद्विषम् ॥ ५१ ॥

हृत्वा समस्तपापानि हृदये विहरन् भवान् ।
भक्तेभ्यस्तारकं दत्त्वा भवं वारयति प्रभो ॥ ५२ ॥

संरक्षितुं भवान् भक्ताननुगच्छति सर्वदा ।
दुष्टेभ्यश्च भयेभ्यश्च रक्ष मां पार्वतीपते ॥ ५३ ॥

भगवांश्च भवानेव भवोऽपि भवतारकः ।
मायावी चास्ति मायी च जगत्कार्यं च कारणम् ॥ ५४ ॥

स्रष्टा सृष्टश्च मे भाति राज्यं राज्याधिपस्तथा ।
परमात्मेति सर्वेषामन्तरात्माऽसि देहिनाम् ॥ ५५ ॥

दुष्टानेतान् कथं हन्यां साधून् संरक्षितुं भयात् ।
दुष्टसंहारमूर्ते मामनुगृह्णीष्व साम्प्रतम् ॥ ५६ ॥

इति मृत्युञ्जयं धीमानन्तरात्मानमात्मना ।
नेत्रे निमील्य तत्रैव तस्थौ साम्बं हृदि स्मरन् ॥ ५७ ॥

क्षणात्स्मृतिपथं प्राप्तं दिव्यं पाशुपतं महत् ।
तदेवास्त्रं यदर्थं तत्तपस्तप्तं तदा वने ॥ ५८ ॥

यद्रौद्रमिति विख्यातं सर्वशत्रुविनाशनम् ।
तदस्त्रं स्वस्ति भूतेभ्य इत्युक्त्वा संदधे महत् ॥ ५९ ॥

गाण्डीवस्पर्शमात्रेण अज्वालास्त्रं महाभया ।
कश्चिदाविरभूद्यास्य पुरतस्तत्क्षणं महान् ॥ ६० ॥

मण्डिताङ्गमसौ नागैः कृत्तचीरं व्यलोकयत् ।
त्रिशीर्षं तं महादीप्तं षड्भुजं नवलोचनम् ॥ ६१ ॥

ध्यायन् भक्त्या त्रिणेत्रं तमभिमन्त्रं समुच्चरन् ।
दानवेभ्यो विमुच्यर्यं तदस्त्रं स विमुक्तवान् ॥ ६२ ॥

नानारूपाणि तद्बाणाद्विसृष्टानि समन्ततः ।
भयङ्कराणि रौद्रेऽस्मिन्मुक्तमात्रे महाशुगे ॥ ६३ ॥

भल्लूकव्याघ्रसिंहाश्च वृषभा महिषास्तथा ।
मत्तेभा वन्यमार्जाराः शरभाश्च बहिर्गताः ॥ ६४ ॥

तदस्त्रं व्यसृजद्गृध्रानुलूकांश्च गरुत्मतः ।
वानरांश्च वराहांश्च कुक्कुरांश्च वृकान् बहून् ॥ ६५ ॥

वीरान् शस्त्रास्त्रहस्तांश्च शूरानपि महारथान् ।
असृजद्रौद्रमस्त्रं तद्यक्षभूतांश्च सर्वशः ॥ ६६ ॥

एतैरन्यैर्महासत्त्वैर्नानारूपधरैर्जगत् ।
चतुरास्यैश्चतुर्दंष्ट्रैर्व्याप्तं सर्वं भयानकैः ॥ ६७ ॥

गाण्डीवनिःसृताद्रौद्रात्सत्त्वैरेतैर्बहिर्गतैः ।
रौद्रादिभिस्तदा दैत्याः क्षणादापुर्महाभयम् ॥ ६८ ॥

गाण्डीवी चापि गाण्डीवात्प्रेषयामास सायकान् ।
मध्ये मध्ये महाशक्तानत्यमेव समन्ततः ॥ ६९ ॥

संदष्टा दंष्ट्रदन्तैश्च केचिद्दण्डैश्च दण्डिताः ।
केचित्कृत्ता नखैर्वक्रैस्त्रिशूलैश्च विदारिताः ॥ ७० ॥

केचित् व्याघ्रैश्च सिंहैश्च वराहैः केचिदाशुगैः ।
यक्षभूतपिशाचैश्च केचिद्दैत्याश्च मारिताः ॥ ७१ ॥

पीलवादिभिः शरैरन्यैः गाण्डीवनिःसृतैः शितैः ।
विनाशमगमन्दैत्या वध्यमाना दयां विना ॥ ७२ ॥

जृम्भकैरस्त्रामर्षैर्जिष्णुः पावकैर्गारुडैस्तथा ।
वायवैर्वारुणैर्बाणैर्नाशयामास दानवान् ॥ ७३ ॥

कालकेयाश्च पौलोमाः सायकैः कालचोदिताः ।
कालसत्त्वैरमीभिस्ते सर्वे कालवशं गताः ॥ ७४ ॥

गगनादपतन् भूम्यां गतप्राणा महासुराः ।
कृत्तकण्ठा वियुक्ताङ्गा रुधिराप्लुतमूर्तयः ॥ ७५ ॥

हतदैत्यमहासत्वान् वहन्तीं रक्तवाहिनीम् ।
विलोक्य विस्मितः पार्थः सस्मार परमेश्वरम् ॥ ७६ ॥

तदा तस्योत्तमाङ्गे ते संतुष्टास्त्वातुरुत्तमाः ।
पुष्पवृष्टिं दिवो देवा वर्षयामासुरञ्जसा ॥ ७७ ॥

उर्वश्यपि तदा स्वर्गे नूनं विगतमत्सरा ।
साकं देवाङ्गनाभिः सा नृत्तं चक्रे स्वयं मुदा ॥ ७८ ॥

स्मारं स्मारं त्रिलोकेशं शङ्करं भक्तवत्सलम् ।
भक्तिप्रवाहवाचाऽसौ तोषयामास फाल्गुनः ॥ ७९ ॥

भरक्षस्त्वं हत्वाऽखिलनिशिचरानद्य निखिलं
सलीलं लोकं ते परमकृपया भूतदयया ।
सदानन्दैरस्यं मामुपकरणीकृत्य समरे
ध्रुवं कीर्तिं चारोपयितुमिह मन्येव महतीम् ॥ ८० ॥'

अम्बर्युर्धरणी रवीन्दुदहनास्तोयं वियद्वायुरि-
त्याद्याभिश्चिदचिद्गुणैः परिवृतं विश्वं वपुस्ते न किम् ।
त्वं विश्वं ध्रुवमेव च प्रभविता विश्वस्य विश्वाधिको
विश्वात्मन्नहमद्य विश्वसिमि ते लीलाविनोदे विभो ॥८१॥

उमापते मङ्गलमेव सर्वदा
त्वमेव भक्ताननुचिन्तयन् विभो ।
चिकीर्षुरेतानतुगच्छसि प्रभो
नमो नमस्ते शशिशेखरानिशम् ॥ ८२ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
द्वादशः सर्गः ॥

त्रयोदशः सर्गः

—:o:—

सुरासुराणाञ्च दुरासदं तत्
दृष्ट्वा महत्कर्म सुरेन्द्रसूनोः ।
पार्थं जगादाथ मुदान्वितः सन्
देवेन्द्रसूतस्तु कृताञ्जलिस्तम् ॥ १ ॥

पराक्रमं वर्णयितुं तवेदं
को वाऽत्र शक्नोत्यपि जन्ममेतत् ।
संघातमृत्युं च शरैः परेषा-
मेकेन मर्त्येन कृतं महात्मन् ॥ २ ॥

गन्तुं च यां स्प्रष्टुमथ प्रवेष्टुं
सुरेन्द्रसूनोऽत्र न कोऽपि शक्तः ।
वीर्येण बाह्वोश्च तव प्रभावात्
खे संचरन्ती मथिता त्वया सा ॥ ३ ॥

दैत्येषु युद्धे निहतेषु तस्यां
पुर्यां भिया त्वद्वशमागतायाम् ।
दैत्यस्त्रियस्तत्क्षणमेव सर्वाः
पुर्याश्च निष्पेतुरधो धरण्याम् ॥ ४ ॥

त्वमेव पश्यार्जुन चक्षुषा ते
दैन्यामवस्थामवनीतलेऽस्मिन् ।
सुखात्तु दुःखे पतितास्त्वसह्ये
कथं सहेरन्कथयातिखेदम् ॥ ५ ॥

विश्लिष्टकेशा व्यथिता भृशं ता
यथा स्वपत्युर्विरहात्कुरर्यः
हा पुत्र हा तात सहोदरेति
दीनार्तनादैः प्रलपन्ति नार्यः ॥ ६ ॥

उत्सृज्य वेषांश्च विभूषणादी-
नुच्चैस्तरं वक्षसि ताडयन्त्यः ।
उत्कृत्तशाखा इव भूरुहाणा-
मुर्व्यां पतन्ति स्वयमार्तशब्दैः ॥ ७ ॥

दाराश्च दैत्येषु हतेषु केचित्
प्राणाञ्जहुः प्राणपतीनुपेतुम् ।
केचिच्च जग्मुर्युगपज्जलान्तः
भग्नाशया बाधितजीवितान्ताः ॥ ८ ॥

कौन्तेयबाणाभिविनष्टकान्ताः
कान्तिं विना काश्चन दीप्तवह्नौ ।
कान्तं प्रयातुं सहसा कृतान्ताः
संतापदग्धा वनिता नितान्तम् ॥ ९ ॥

क्षता पुरी सा न तु दीनकण्ठा
नाथा हताश्चापि न शोकमग्ना ।
वियुक्तरागेव विहारभूमि-
स्त्वां पश्यति स्वय्यनुरक्तकण्ठा ॥ १० ॥

आप्लुष्टदेहेयमशुद्धरक्तै-
विश्लिष्टकेशा विकृतानना च ।
दृश्या पुरी नैव तथापि जिष्णो
गम्या तु नारी कथमार्तवस्था ॥ ११ ॥

शुद्धोदकस्नानमवाप्य पथ्या-
न्नाद्योपहारा नववेषवस्त्रा ।
सानन्दमेषा किल सानुराग-
मारोहणीया पुनरिङ्गितज्ञैः ॥ १२ ॥

मन्दाकिनीवारिणि कुन्तिपुत्र
स्नानं कुरु त्वं विधिवद्विधिज्ञ ।
पश्चात्पवित्रीकृतगात्रवान् सन्
आरोह दिव्यं रथमिन्द्रसूनो ॥ १३ ॥

धैर्येण कर्मण्यतिरिच्यसे त्वं
देवेन्द्रमप्यद्य रणे गुरुं ते ।
आचामदर्णव किल कुम्भजन्मा
कुम्भाम्भ एवावहतीह कुम्भः ॥ १४ ॥

आकर्ण्य वाचं सुरसारथेस्त-
न्मन्दाकिनीमन्दसमीरणेन ।
संवाह्यमानो भृशमर्जुनोऽसौ
स्नात्वाविशुद्धो रथमारुरोह ॥ १५ ॥

जेतारमिन्द्रात्मजमिन्द्रसूत-
स्तं कालकेयादिमहासुराणाम्
सन्तुष्टचित्तं सहसातिहृष्टः
पार्थं रथेनानयदिन्द्रसौधम् ॥ १६ ॥

शक्रात्मजः सारथिदत्तहस्तो
मन्दं स धीरोऽवततार मान्यः ।
विमानसोपानपथैः पदाभ्याम्
तत्स्यन्दनात्स्वर्गतले मघोनः ॥ १७ ॥

सप्तर्षिभिः सार्धमतीव तुष्टाः
पूज्यान्पुरस्कृत्य महर्षिवर्यान् ।
देवाश्च सिद्धाश्च सपर्ययाभिः
प्रत्युद्ययुस्तं नवपूर्णकुम्भैः ॥ १८ ॥

नीराजयन्तः प्रशशंसुरेते
दीपार्चिषा स्वर्णसमप्रभाभिः ।
पुण्याहवाचैरुपमन्त्रितैर्जलै-
र्देवर्षिमुख्यैः परिपावितं तम् ॥ १९ ॥

स्वर्गाङ्गनाः स्वागतवाचमूचुः
पुष्पोपहारैरतिगन्धयुक्तैः ।
पीयूषकुम्भैरुपशोभमानाः
मनोज्ञरूपाय मनोज्ञवेषाः ॥ २० ॥

अलंकृतो जिष्णुरलंकृतैस्तै-
स्ततः प्रतस्थे सुरराजमार्गैः ।
ऐरावतस्थः सुरवासिमुख्यै-
रनुप्रयातः सुरराजगेहम् ॥ २१ ॥

सौधाग्रसंलग्नमहाध्वजानां
मन्दानलाविद्धतरङ्गिताग्रैः ।
वर्णांशुकैः पाण्डवमाह्वयन्ती
तं स्वर्गलक्ष्मी भृशमुल्ललास ॥ २२ ॥

आयान्तमेनं विजयं महान्तं
प्रागेव ते संनिविडाश्च देवाः ।
पार्श्वद्वयोर्दीर्घपथेषु मान्यं
संद्रष्टुकामा वनिताश्च तस्थुः ॥ २३ ॥

पश्चात्स्ववद्गच्छति पाण्डुपुत्रे
पार्श्वद्वयाभ्यां व्यकिरन्युवत्यः ।
लाजाञ्जलीनर्जुनवीरशीर्षे
दीर्घाक्षिकोणेन विलोकयन्त्यः ॥ २४ ॥

मन्दैर्मरुद्भिश्चितता मरन्दैः
स्वर्गस्थमार्गा मुदितैः सलीलम् ।
मन्दाकिनीनिर्झरशीकरार्द्रैः
सिक्ताश्च निष्यन्दमधुप्रसूनैः ॥ २५ ॥

संवीक्ष्य काश्चिन्मदनोपमं तं
संस्पृष्टचित्ता विजयेन नार्यः ।
स्तम्भान्परिष्वज्य तथैव गाढं
स्वर्गस्त्रियोऽपि प्रतिमा इवासन् ॥ २६ ॥

अलंकृताभिर्मणिकुण्डलाद्यै-
र्विभूषणैरप्यतिकोमलाभिः ।
नालं कृतं नाकवधूभिरार्यं
विलोकयन्तीभिरनङ्गदग्भिः ॥ २७ ॥

काश्चित्स्तनाभ्यां गलितं दुकूलं
नालोकयंस्तं तु विलोकयन्त्यः ।
संपीडयन्त्यस्त्वधरं कराभ्यां
काश्चित्तथाऽऽसन्परिगृह्य नीवीम् ॥ २८ ॥

उर्वश्यपीन्दीवरवर्णनेत्रा
पूर्वापराधेन तु पीडयमाना ।
सौधाग्रवातायनलग्नदेहा
पार्थं तथा वीक्ष्य शिलेव तस्थौ ॥ २९ ॥

उज्जृम्भमाणस्तनभिन्नवस्त्रा
समर्प्य सा बाहुमसत्यकण्ठे ।
आश्लेषयन्ती प्रतिमाश्च काश्चि-
न्निश्वस्य दीर्घं मनसैव रेमे ॥ ३० ॥

कल्पद्रुमास्तरक्षणमुत्तमाङ्गे
शक्रात्मजस्यास्य तु दैत्यहन्तुः ।
आपर्वभागोत्थितबाहुभिस्ते
पीयूषगर्भप्रसवैरसिञ्चन् ॥ ३१ ॥

ऐरावतादिप्रमुखा गजेन्द्राः
संवीजयन्तिस्म सलीलमस्य ।
तेषां च तालव्यजनोपमैस्तै-
र्जिष्णोः समन्तादिव शूर्पकर्णैः ॥ ३२ ॥

पश्चात्पुरस्कृत्य बृहस्पतिं ते
देवर्षिमुख्याः पुरुहूतवाचा ।
संस्कारयामासुररिन्दमं तं
शुद्धोदकैर्मन्त्रमुदीरयन्तः ॥ ३३ ॥

संपावितं तीर्थजलैरनेकै-
र्जिष्णोस्तदाऽनुत्तममुत्तमाङ्गम् ।
स्पृष्ट्वा कराभ्यां स शुभंकराभ्या-
मन्वग्रहीत्तद्यशसे सुरेशः ॥ ३४ ॥

आखण्डलं सर्वमपि स्वयं तं
देवेन्द्रपुत्रेण रणे कृतं यत् ।
संश्रावयामास सविस्तरं त-
त्सुश्लाघ्यकर्म स्वमुखेन सतः ॥ ३५ ॥

आनन्दबाष्पैरभिषिच्य वत्सं
वेगात्समुत्थाय गुरुः कराभ्याम् ।
आश्लिष्य पार्थं कृतदेवकार्यं
पुरंदरः स्वीकृतवान्कृतज्ञः ॥ ३६ ॥

अर्धासने च स्वयमेव सूनुं
शनैरुपावेश्य शचीसमेतः ।
घृणा तमूचे परिलालयन्सन्
आघ्राय मूर्धानमतिप्रहृष्टः ॥ ३७ ॥

द्रोणश्च भीष्मश्च कृपश्च कर्णो
दुर्योधनाद्यैः शकुनिश्च सार्धम् ।
अर्हन्ति युद्धे तव षोडशीं तां
द्रष्टुं कलां ते न कदापि पार्थ ॥ ३८ ॥

अस्त्राण्यमूनि प्रियपाण्डुपुत्र
त्वय्येव तिष्ठन्तु महान्ति वीर ।
इमान्प्रमत्तान्किल भावियुद्धे
सम्यक्प्रयोगार्थमरीन्निहन्तुम् ॥ ३९ ॥

सूनो तनुत्राणममेयमेत-
द्ददामि तुभ्यं कवचं दृढं च ।
शक्नोत्यनेन ध्रुवमात्मवक्ष-
स्त्रातुं शरेभ्योऽप्यतितीक्ष्णवक्त्रः ॥ ४० ॥

आस्तां ममेयं सुखदा मनोज्ञा
स्वय्येव चामीकरदिव्यमाला ।
या सान्त्वयित्वा सुखमातनोति
त्वं संयुगे पाण्डव ताडितश्चेत् ॥ ४१ ॥

उक्त्वैवमिन्द्रः प्रददौ च शङ्खं
नाम्ना तदीयं किल देवदत्तम् ।
उच्चस्वनोपेतमतिप्रभान्तं
पार्थाय तस्मै भयदं रिपुभ्यः ॥ ४२ ॥

पश्चात्स रत्नैः खचितं महार्हं-
दिव्यप्रभावं निदधे किरीटम् ।
तदीयसन्तुष्टहृदन्तराङ्गः
स्वाभ्यां कराभ्यां तनयस्य मूर्ध्नि ॥ ४३ ॥

उद्घोषयद्भिर्मुरजादिवाद्यै-
र्मन्त्रानुसारैर्विजयस्य वीर्यम् ।
उच्चैर्वदन्त्यो जगदन्तरस्था-
ज्जनांस्तदासन्मुखरीकृताशाः ॥ ४४ ॥

पार्थः किरीटीति किरीटधारी
नामापि लेभे यशसार्जितं तत् ।
वर्धेत कान्तिः कनकाश्रयेण
सत्यं मणीनामिति वेत्ति लोकः ॥ ४५ ॥

सन्तुष्टचित्ताप्सरसस्तदानीं
तत्रामराणां ननृतुः सभायाम् ।
गन्धर्वनार्यस्तु जगुः सदर्पं
तद्दैत्यजेतुश्चरितं च वीर्यम् ॥ ४६ ॥

एतैर्विकारं न जगाम जिष्णो-
श्चित्तं तदा चिन्तयतः शिवं तम् ।
यस्य प्रभावादसुरान्निहन्तुं
सर्वानशक्तोऽस्य तु शक्रशत्रुः ॥ ४७ ॥

अत्रान्तरे तत्र किरीटिनं तं
संद्रष्टुकामौ गिरिजागिरीशौ ।
आजग्मतुर्जिष्णुमनुग्रहीतुं
सर्गस्य मातापितरौ महान्तौ ॥ ४८ ॥

मन्त्रैर्मुनीनां मधुरैश्च गानैः
पञ्चेन्द्रियाकर्षणपञ्चवाद्यैः ।
उज्जृम्भिताशा मुदिता चकाशे
ज्योतिःसमूहैरधिकं दिवःश्रीः ॥ ४९ ॥

देवाश्च संदृश्य समुत्थितास्ते ।
शक्रादयस्तौ बहुमानपूर्वम् ।
प्रत्युद्ययुर्दिव्यसपर्ययाभि-
र्देवर्षिभिः सार्धमुमामहेशौ ॥ ५० ॥

दयापर स्वागतमार्तबन्धो
कारुण्यसिन्धो करुणार्द्रदृष्ट्या ।
अनुग्रहीतुं स्वजनानिदानीं
विशिष्य जेतारमिहासुराणाम् ॥ ५१ ॥

इति ब्रुवन्नेव समेत्य शम्भुं
नीराजयन्सन् मकुटप्रभाभिः ।
भक्तिप्रकर्षाच भवं भवानीं
सप्राञ्जलिः सत्कृतवान्सुरेशः ॥ ५२ ॥

स नीलकण्ठस्य पदोपकण्ठं
पार्थस्तु गत्वा विनयेन नम्रः ।
शम्भो महादेव नमः शिवाय
भक्ताधिवासेति नमश्चकार ॥ ५३ ॥

उत्थाप्य शम्भुर्विजयं कराभ्यां
स्नेहात्स्पृशन्सन् हृदयेन कर्षन् ।
आश्लिष्य गाढं निजवक्षसा त-
माश्वासयन्नित्थमुवाच वाचम् ॥ ५४ ॥

धनंजयाग्रेसर धर्मयुद्धे
प्रीतोऽस्म्यतीव त्वयि धर्मबुद्धे ।
स्वार्थं विहाय त्वमहद्धि दैत्या-
न्नित्यं सुराणां परिरक्षणार्थम् ॥ ५५ ॥

अस्मिन्मुहूर्ते प्रददामि दिव्ये
कौन्तेय तुभ्यं किल वाञ्छितार्थम् ।
तत्पृच्छ जिष्णो हृदयेप्सितं ते
जेता निहन्तासि निशाचराणाम् ॥ ५६ ॥

भक्तिप्रवाहादुपरुद्धकण्ठः
शम्भुं स भक्तिप्रियमायताक्षः ।
सप्रश्रयं साञ्जलिरब्रवीच्च
नास्त्येव वाञ्छा भवदाश्रितानाम् ॥ ५७ ॥

यस्य प्रसीदस्यनुकम्पया त्वं
तस्यैव भक्तिस्त्वयि शंकरेऽस्ति ।
यस्त्वां सदा पूजयति स्वचित्ते
तं पश्यसि त्वं कृपया महेश ॥ ५८ ॥

संपीड्यमानेष्ववनौ महत्सु
शम्भो ममैषा जगदीश वाञ्छा ।
गौरीश गङ्गाधर चन्द्रचूड
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ५९ ॥

कामेन मोहेन वशीकृतानां
लोकेषु कारुण्यवतां धियोऽपि ।
दुष्टेषु कृत्येषु नयन्ति चित्तं
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ६० ॥

दीनेषु दृष्टेष्वपि मर्त्यलोके
दारिद्र्यदुःखेन कलङ्कितेषु ।
लक्ष्मीवतां नास्त्युपकारचिन्ता
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ६१ ॥

रम्येषु हर्म्येषु सुखं वसन्तः
संतापगर्ते पतितानसह्ये ।
क्लेशान्न पश्यन्ति कृपार्द्रदृष्ट्या
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ६२ ॥

निन्द्यप्रवृत्तौ निपतन्ति नार्यः
क्षोणीशदुष्प्रेरणया बलाद्वा ।
दारिद्र्यदुःखात्परिपीड्यमानाः
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ६३ ॥

निष्कारणं दुर्बलवन्तमुर्व्या-
मस्यां बलिष्ठास्तवबलाजनं च ।
निघ्नन्ति हन्त क्षणसौख्यमाप्तुं
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ६४ ॥

काश्चित्तु नार्यो भुवि काञ्चनार्थे
घ्नन्त्येव साधून्पुरुषाश्च केचित् ।
कामेन वा कामुकिकारणाद्वा
कारुण्यसिन्धो करुणा भुवि स्यात् ॥ ६५ ॥

आकर्ण्य शम्भुः परिशुद्धचित्ता-
द्विनिर्गतां तां विजयस्य वाञ्छाम् ।
प्रीतोऽभवत्तस्य तु धर्मबुद्ध्या
वशीकृतः सन् प्रशशंस पार्थम् ॥ ६६ ॥

अग्रेसरस्तिष्ठसि धर्मिणां त्व-
मेभिर्वचोभिः पुलकाङ्कितोऽहम् ।
सत्यं त्वमेवाद्य यथार्थराजो
येनास्यनुक्रोशमना जनेषु ॥ ६७ ॥

भवन्ति नाथा यदि धर्मनिष्ठाः
तेषां प्रजास्तर्हि चरन्ति धर्मान् ।
दुष्टा भवेयुर्यदि नायकास्ते
तद्वद्भवेयुर्भुवि तज्जनाश्च ॥ ६८ ॥

नाथानवन्यामचिरेण दुष्टां-
स्तान्धर्मयुद्धेन हनिष्यसि त्वम् ।
उक्त्वेदमद्रेः सुतया समेत-
स्तिरोदधे तत्क्षणमन्तरीक्षे ॥ ६९ ॥

सुरपतिरथ पार्थं सान्त्वयित्वा वचोभिः
पुनरपि समुपावेश्यान्तिके कुन्तिपुत्रम् ।
स बहुभिरुपचारैरर्जुनं मानयन्तं
निकटमुपविशन्तं नैव जज्ञे जयन्तम् ॥ ७० ॥

रम्यं वसन्ततिलकं तिलकं यथास्ते
इन्दुर्यथा लसति फाल्गुनपूर्णिमायाम् ।
अग्निर्लसत्यतितरां च यथा निशायां
पार्थोऽपि तत्र विरराज तथा सभायाम् ॥ ७१ ॥

सुरैश्च देवर्षिगणैरतिस्तुतं
विलोक्यमानं विधिनापि सादरम् ।
स भक्तिमाहात्म्यमुवाच वासवः
स्वपुत्रमर्घासनसन्निवेशितम् ॥ ७२ ॥

भक्तिः कदापि न भवेद्रतिभावभेदो
वृत्तिर्हृदो गुरुजनाभिमुखी न भक्तिः ।
सेवा न भक्तिरिति चक्षुमलं कदाचित्
ज्ञानप्रवाह इति चापि जनैर्न वाच्या ॥ ७३ ॥

भक्तिः परा ध्रुवमनिर्वचनीयशक्ति-
रात्मानमेत्य मनुजस्य हृदन्तराङ्के ।
अद्वैतभावमवलम्ब्य विराजमाना
संयोजय जीवमचिरात्परमात्मना या ॥ ७४ ॥

मन्दाक्रान्ता मधुरवचनैः शक्तिरन्योन्यभावा
भक्तं भक्तप्रियमपि जनं मङ्गलात् मङ्गलं या ।
आनीयान्ते घटयति दृढं नित्यमुक्तेन मुक्तं
निःसन्देहं सहृदयजनैरुच्यते सैव भक्तिः ॥७५॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
त्रयोदशः सर्गः ॥

चतुर्दशः सर्गः

अथैकदा देवपतिः परंतपं
प्रियं समाहूय समीपमात्मजम् ।
उवाच मन्दस्मितगुम्फिताक्षरैः
परामृशन्धर्मगतिं युगे युगे ॥ १ ॥

गतिस्तु धर्मस्य भुवौ धनंजय
सनातनी नैव समं प्रकाशते ।
अवेह्यसौ भिन्नतया युगे युगे
विभिन्नरीत्या विजय प्रवर्तते ॥ २ ॥

निबोध धर्मस्तु कृते युगे स्वयं
सदैव पूर्णत्वमवाप्य वर्तते ।
न यान्त्यमुष्मिन्भुवि वा क्षयं क्वचि-
द्भयं कदाप्यत्र युगोत्तमे प्रजाः ॥ ३ ॥

तदा न सर्पा न च यक्षराक्षसा
जगत्सु नासन्सुरदानवादयः ।
ऋगादिवेदाश्च तथैव नाभव-
न्नचैव तस्मिन्क्रयविक्रया युगे ॥ ४ ॥

न चाप्यसूया रुदितं कृते युगे
प्रजासु वर्णा न बभूवुराश्रमाः ।
जनेषु दर्पो न तथेन्द्रियक्षयो
न विग्रहोऽभून्न मदं न पैशुनम् ॥ ५ ॥

न चैवमीर्ष्या न च मत्सरोऽभव-
न्न चापि सन्तप्तमना जनः क्वचित् ।
तथा विभागास्तु महीसुरादयः
प्रजासु तस्मिन्न युगे कृते कृताः ॥ ६ ॥

समानमन्त्रक्रियया समाहिताः
सदैकदेवे निरताः कृते युगे ।
अकामकर्मस्वनुरक्तचेतसः
समाप्नुवन्ति स्म परां गतिं प्रजाः ॥ ७ ॥

जगत्सु धर्मस्तु गुणत्रयं विना
मृगश्चतुष्पाद इव प्रकीर्तितः ।
जना विरोधेन विना परस्परं
गताः स्वयं स्नेहवशं युगोत्तमे ॥ ८ ॥

युगे द्वितीये प्रचुरं भुवस्तले
निबोध सत्त्वं समवर्ततार्जुन ।
स ईषदूनो व्यचलन्महामते
जगाम धर्मश्चरणेन रक्तताम् ॥ ९ ॥

चचाल धर्मश्चरणैस्त्रिभिः क्षितौ
मृगो यथा पार्थ तथाच्युतस्त्वसौ ।
जनैः सहैवाभ्युदयाय भूतले
विचित्रसत्रेषु वियुक्तमत्सरैः ॥ १० ॥

स्वधर्मनिष्ठाः स्वयमेव चासन्
स्वभावसंकल्पपरा नरास्तदा ।
अपि क्रियायामिव तत्क्रियाफले
सदैव चासीद्भुवि सत्यसंधता ॥ ११ ॥

तपांसि चक्रुर्विविधानि मानवा
बहूनि दानानि ददुश्च साधवः ।
तथापि धर्मात्तु कदापि भूतले
न तेऽचलन्नीषदपि ध्रुवं प्रजाः ॥ १२ ॥

अथैहि च द्वापरनामके युगे
प्रजाः प्रजाता विविधाश्च तत्क्रियाः ।
प्रजासु धर्मः किल नः प्रवर्तते
तदा द्विभागस्तु धनंजयावनौ ॥ १३ ॥

अधर्मधर्मौ सरतः समं सदा
तदैव विष्णुर्भुवि पीततां गतः ।
चतुर्भुजं तं च विदन्ति मानवा
निबोध वेदश्च तथा व्यवर्तत ॥ १४ ॥

ततस्त्रिवेदा इति काश्चन प्रजा
भुवि द्विवेदा इति चापराः क्वचित् ।
तथैकवेदास्त्वनृचश्च तद्युगे
जनास्त्वजानंश्च परंतप क्वचित् ॥ १५ ॥

विभिन्नशास्त्रेषु जगत्सु पाण्डव
प्रवर्तमानेषु विभिन्नशासनैः ।
तपांसि दानानि बहून्यभूव-
न्बहुप्रकारैरपि च क्रियास्तथा ॥ १६ ॥

प्रदानवृत्तावपि सुष्ठ्ववर्तत
तपःप्रवृत्ता किल राजसी प्रजा ।
अनेकदेवान्मनसा त्वकल्पय-
द्यदेकदेवानवधारणात्स्वयम् ॥ १७ ॥

असत्यसंकल्पवशान्महीतले
क्रमेण विभ्रंशवशाच्च सत्यतः ।
अवेहि पीडयन्त इति त्वमर्जुन
प्रजा महाव्याधिमहाधिभिर्भृशम् । १८ ॥

महार्थकामास्तु जना महामते
सकामकामाश्च बभूवुरन्वहम् ।
सदा भुवि स्वर्गफलाभिसन्धिनीः
प्रजा प्रकृत्या कुरुते स्म च क्रियाः ॥ १९ ॥

स्वकर्मसिद्धीपरमागतः स्वयं
प्रवर्तमानः प्रकृतेः प्रचोदनात् ।
जनस्तु जानन्नपि तद्युगेऽवना-
वधर्मकर्माण्यकरोदपि स्वयम् ॥ २० ॥

युगे चतुर्थे सह वाञ्छितैरपि
प्रयात्यसौ वाञ्छितवद्भिरन्वहम् ।
पदैकमात्रेण चरन्मृगो यथा
तथैव धर्मः किल शोच्यतां गतः ॥ २१ ॥

कलौ तु कौन्तेय युगे महाप्रभु-
र्भुवं समासाद्य स तामसान्विताम् ।
बभूव कृष्णः किल केशवो विभु-
र्जनान्समुद्धर्तुमधर्मबन्धनात् ॥ २२ ॥

स्वधर्मयज्ञादिषु न प्रवर्तते
मनो जनानां ममतातिदूषितम् ।
श्रुतिप्रमाणे स्वजनेष्वपि प्रजा
न विश्वसन्ति स्वकृतेऽपि भूतले ॥ २३ ॥

महामदक्रोधमहाभयादयः
सदापि दोषा बहवस्त्वधर्मजाः ।
उपद्रवन्ति क्षितिजान्कलौ युगे
पराः पिपासाक्षुदुपद्रवा भृशम् ॥ २४ ॥

प्रयाति धर्मस्त्वविशोचनीयतां
तपात्यये षड्गुरिवातितापितः ।
तपःप्रभावात्तु तथापि मानवा-
श्चरन्ति धर्मान्कतिचित्कलौ युगे ॥ २५ ॥

पुरा नलो नाम महीपतिर्महीं
प्रियां गुणौघैरिव लालयन्प्रियः ।
सुखप्रदाता निषधेष्वभून्महा-
न्प्रियेण धीमाननुरञ्जयन्प्रजाः ॥ २६ ॥

असौ तु भैम्या सदसि स्वयं वृतो
दृढानुरागेण च मुग्धया नलः ।
दिशां पतीनामुपलभ्य सम्मतिं
पतिव्रतारत्नमवाप भूपतिः ॥ २७ ॥

प्रकृष्य भैम्यां सहसा प्रवृत्तवा-
न्कलिः समुत्पीडयितुं स दम्पती ।
अनक्षविद्योऽपि विचारदक्षनलो
बलाद्‌क्रत्ये कलिना प्रवर्तितः ॥ २८ ॥

कलौ युगेऽस्मिन्कलिदूषितो यदि
ध्रुवं कदर्थीकृत एव मर्त्यः ।
कदाप्यसह्यः सहनीय एव वा
विधेर्विलासो विषमो हि सर्वदा ॥ २९ ॥

स पुष्करं द्यूतविहारवाञ्छया
समेत्य तेनैव पराजितो नलः ।
बलात्स्वराज्यादपि तेन धावितो
वने भ्रमन्नास्त नृपोऽपि जायया ॥ ३० ॥

अनन्यभर्त्तां विधिनार्धवाससीं
विहाय भार्यां स्वपरायणामसौ ।
अटन्नटव्यां ऋतुपर्णभूपते-
र्विरूपदेहोऽभवदश्वपालकः ॥ ३१ ॥

असावयोध्याधिपतेः सकाशा-
त्तदाक्षविद्यामुपलभ्य नैषधः ।
प्ररूढवीर्येण नवौजसा क्षणं
कलिं तु निर्धूय रराज पूर्ववत् ॥ ३२ ॥

गुणी विजित्याथ नराधिपो नलः
सहोदरं द्यूतविधौ स पुष्करम् ।
समेत्य भैमीं च सुतासुतौ पुनः
पुनश्च राज्यं जितशत्रुपालयत् ॥ ३३ ॥

जयेन्मनुष्यः कलिमक्षविद्यया
सहोदरस्ते विधिवद्युधिष्ठिरः ।
इमां च विद्यां बृहदश्वतापसा-
दजातशत्रुर्विनयादधीतवान् ॥ ३४ ॥

यदा स्वधर्मः क्षयमेति तत्क्षणं
वसुंधराऽपि क्षयिणी स्वयं भवेत् ।
सदा युगावर्तनमाश्रयन्ध्रुवं
क्षितौ तु धर्मोऽपि समं प्रवर्तते ॥ ३५ ॥

चरन्ति सश्रद्धमतन्द्रिता युगे
कलौ स्वधर्मान्भुवि ये विनास्पृहाम् ।
ध्रुवं युगान्तप्रलयं युगं च ते
तरन्ति संसारमहाम्बुधिं तथा ॥ ३६ ॥

युगे सदास्मिन्युगपत्स्वकान्तया
सह स्वधर्मांश्चरथ क्षितौ धिया ।
अतश्च तद्भाविमहाहवे ध्रुवं
जयं भजेतार्जुन धर्मकारणात् ॥ ३७ ॥

इदं समाकर्ण्य वचः स पाण्डवः
स्वधर्ममाहात्म्यमपीन्द्रनन्दनः ।
ध्रुवं प्रतस्थे वचनाच्छचीपतेः
सहोदरान्द्रष्टुमनाः क्षणाद्दिवः ॥ ३८ ॥

अथैकदा मध्यमपाण्डवाननं
विचिन्त्य साध्वी द्रुपदस्य नन्दिनी ।
वरानना साश्रुमुखी वनश्रियं
विलोकयन्त्यास्त दशैव केवलम् ॥ ३९ ॥

प्रतीक्षमाणा प्रियमात्मवल्लभं
पतिव्रतासीद्दिजयोन्मुखी सती ।
अनन्यचित्ता नभसीव चातकी
विलोकयन्ती सुखदं सुखार्थिनी ॥ ४० ॥

शशाक गन्तुं न शशीमुखी तत-
स्तदैकमप्याकुलचेतना पदम् ।
प्रवेपमाना विरहातिकर्शिता
शिलातले मोहवशादुपाविशत् ॥ ४१ ॥

तदा मृदूरू करभोपमौ हठात्
दृढं कराभ्यामवलम्ब्य सा क्षितौ ।
प्रभञ्जनेन प्रसभं प्रचालिता
पपात रम्भेव निराश्रया भुवि ॥ ४२ ॥

तथा पतन्तीं नकुलस्तु वीर्यवान्
प्रियां समुद्वीक्ष्य तपस्विनीमिमाम् ।
क्षणादगृह्णादभिगम्य पार्श्वतो
वरां कराभ्यामतिविह्वलाननाम् ॥ ४३ ॥

सहोदरामूं पतितां महीतले
जवेन राजन्नवलोक्य श्रियम् ।
इति ब्रुवन्सत्वरमेव दृष्टवान्
कृशोदरीं दीर्घदृशा वृकोदरः ॥ ४४ ॥

स्वधर्मनिष्ठां सहधर्मचारिणी-
मयोनिजां यज्ञसमुद्भवां सतीम् ।
समीक्षितुं तां पतितामुपागतः
क्षणं प्रधावन्निह धर्मनन्दनः ॥ ४५ ॥

अवेक्ष्य तां कुचलतामिवातपे
  समं समुद्विग्नमनाः सहोदरैः ।
गतां तदायासकृतातिशोच्यतां
  प्रियां समाश्वासयितुं प्रचक्रमे ॥ ४६ ॥

निजाङ्कमारोप्य नितान्तमातुरः
  स्ववल्लभां धर्मसुतो युधिष्ठिरः ।
कृशां सतीं म्लानमुखीं प्रियेण तां
  जगाद वाचं हृदयस्पृशं शुचा ॥ ४७ ॥

तवास्ति राजा द्रुपदः पिता महान्
  सहोदरः सुन्दरि कृष्ण एव ते ।
तथापि पञ्चत्वमवाप्तुमेव नः
  समागता त्वं किल पञ्चपाण्डवान् ॥ ४८ ॥

सुगुप्तहर्म्येषु सुवर्णमण्डितं
  भृशं सुखार्हं सुखमध्यशेत या ।
प्रशस्तशय्याशयनं तु सा कथं
  त्वमद्य शेषे पतिता शिलातले ॥ ४९ ॥

सरोजपादौ च सरोरुहाननं
  विवर्णभावादुपयान्ति शोच्यताम् ।
असत्कृतद्यूतवशेन तद्भवे-
  रकृतं मया मानिनि मन्दबुद्धिना ॥ ५० ॥

सुते सुखं प्राप्स्यसि पाण्डवान्पती-
नवाप्य कल्याणि तथा सुमङ्गलम् ।
इति स्वपुत्रीं मृदुभाषिणीं तदा
पिता किलास्मभ्यमदात्प्रियेण ते ॥ ५१ ॥

विधेर्विलासादनवाप्य शोभने
त्वमद्य तत्सर्वमिहैव भूतले ।
नितान्तमध्वश्रमशोककर्शिता
निपत्य शेषे मम कर्मकारणात् ॥ ५२ ॥

वने चरन्ती वनवासिभिः समं
त्वमस्यनाथेव धनंजयोन्मुखी
शिलाश्रया बाहुलतोपधायिनी
कथं नु देवि क्षपिताः क्षपाः त्वया ॥ ५३ ॥

हृदन्तरं लुट्यत एव मेऽधुना
शिरोऽपि मन्ये भ्रमतीव चिन्तया ।
असह्यदुःखं मनसोऽपि मर्मभिद्
सहेत मर्त्यः कथमात्मनानिशम् ॥ ५४ ॥

क हर्म्यवासः क वनान्तजीवितं
क राजपुत्री क च तापसी वने ।
मनांसि मथ्नाति विधिः सतामपि
विधेर्हि वैचित्र्यमतीव दारुणम् ॥ ५५ ॥

भवन्ति शूराः सुधियश्च पाण्डवा-
स्तथा बलिष्ठाश्च पराक्रमान्विताः ।
इति प्रशंसन्ति गुणान् जनास्तु न-
स्तथापि कान्ते भवतीह किं फलम् ॥ ५६ ॥

दृशौ समुन्मील्य विलोक्य प्रिये
त्वमीपदिन्दीवरपत्रलोचने ।
प्रवक्तुकामाः प्रियवल्लभास्तव
प्रियं च ते सन्निहितास्तपोधनाः ॥ ५७ ॥

अजातशत्राववलोक्य वल्लभां
वचोभिरेवैर्लपति प्रियान्तिके ।
अमुं समाश्वासयितुं समाययु-
र्जवेन धौम्यप्रमुखा द्विजोत्तमाः ॥ ५८ ॥

वचोभिराश्वास्य तपोधनास्त्वमू-
न्विभिन्नरक्षोघ्नजपांश्च ते क्रियाः ।
शुभार्थमाचक्रुरमङ्गलापहा
विशुद्धिमन्त्रान्विधिवत्तथाजपन् ॥ ५९ ॥

सुसेव्यमाना जलमिश्रवायुना
स्वभर्तृभिः शीतलचर्यया मुहुः ।
अवाप बोधं परिलब्धचेतना
क्रमेण कृष्णा शनकैः सुलोचना ॥ ६०

निशम्य मन्त्रान्जपतस्तपोधनान्
भृशं समुद्विग्नवतीन्कृशोदरी ।
निशाम्य तस्मादुदतिष्ठदञ्जसा
प्रियेण तामेव तथा च पश्यता ॥ ६१ ॥

सुविश्रमार्थं श्रमकर्शितामिमां
युधिष्ठिराद्या द्रुपदात्मजां शनैः ।
अतीव दीनां परिगृह्य वल्लभां
महातरुच्छायमुपानयन्सतीम् ॥ ६२ ॥

क्षणेन कृष्णाजिनसंस्तरे प्रियै-
रुदारशीलैरुपशायिता सती ।
शुभार्थिनस्ते शुभलक्षणाङ्कितौ
तदीयपादौ समवाहयंस्ततः ॥ ६३ ॥

प्रभातकाले विनयान्विता प्रियं
युधिष्ठिरं भ्रातृभिरन्वितं वचः ।
कृताभिषेका कृतकृत्यमर्जुनं
निधाय चित्ते महतीदमब्रवीत् ॥ ६४ ॥

शृणोतु राजन्वचनामृतं भवा-
न्ब्रवीमि यन्मे शुभसूचकं वचः ।
निशावसाने नियतेः प्रचोदना-
दपूर्वसुस्वप्न इहैव मेऽभवत् ॥ ६५ ॥

स्वयंप्रभे सुभ्रु समीपमागतं
क्षणान्मरालीगमने सुमध्यमे ।
दृशौ समुन्मील्य परंतपं प्रिये
प्रियं स्वमालोकय तापहारिणि ॥ ६६ ॥

इति ब्रुवन्मध्यमपाण्डवस्तदा
प्रवालमालां स गले निधाय मे ।
प्रफुल्लपद्मप्रमवोच्चयं प्रियो
ममोत्तमाङ्गे च पिनद्धवान्स्वयम् ॥ ६७ ॥

ननाम भक्त्या शिरसा सहोदरौ
वहन् किरीटं बहुभास्करप्रभम् ।
समालिलिङ्ग प्रणतौ सहोदरा-
वुभौ कराभ्यामुरसा स मध्यमः ॥ ६८ ॥

स वायुषु प्राण इवादिरन्वये
स पञ्चभूतेष्विव मध्यमप्रभः ।
महातरोर्मूलबलोपमो भवेत्
प्रियं तु पश्येम कदा तथाविधम् ॥ ६९ ॥

सुस्वप्नमित्थं युवती मनोरमा
महीरुहान् वा सुमनोभिरञ्चितान् ।
विचित्रवर्णानुत तद्वने खगा-
न्स पश्यति स्माऽर्जुनचिन्तया सती ॥ ७० ॥

सराजहंसद्विजकूजनं यथा-
तथा प्रमत्तभ्रमराङ्गनास्वरम् ।
मनागपि द्रौपदिकर्णसंपुटं
ध्रुवं न भेजे किल तद्वने तदा ॥ ७१ ॥

वने च तस्मिन्नवरक्तचम्पक-
प्रसूनगन्धस्त्वपि रक्तचन्दनम् ।
तथैव तस्याः प्रविवेश नासिकां
तथापि न घ्राणसुखं तदाप सा ॥ ७२ ॥

स्पृशन्मुहुर्निर्झरवारिसीकरा-
न्वहन्स मन्दं नवपुष्पसौरभम् ।
स भर्तृचिन्तामविदंश्च मारुतः
शनैर्मृगाक्ष्याः समवाहयत्तनुम् ॥ ७३ ॥

स्वयं तु भुक्तान्यपि सा मनस्विनी
फलानि पक्वानि कथं स्वजिह्वया ।
अत्रागमत्स्वादु तदीय चिन्तया
प्रतीक्षमाणार्जुनमेव वल्लभम् ॥ ७४ ॥

सुस्वप्नं शुभसूचकं सुफलदं ब्राह्मे मुहूर्ते तया
संदृष्टं कथितं तथा च मधुरं श्रुत्वा महान्तस्तु ते ।
सन्तुष्टा विजयं प्रतीक्ष्य पुरतस्तस्थुस्तथा पाण्डवाः
स स्वप्नस्त्वचिरात्प्रयच्छति फलं दृष्टो निशान्ते यदि ॥७५॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
चतुर्दशः सर्गः ॥

पञ्चदशः सर्गः

अनेकशस्त्राण्यवाप्य वासवात्-
प्रदक्षिणीकृत्य गुरुं परंतपः ।
सुरेन्द्रसूतेन वसुंधराधरं
सह प्रतस्थे स तु गन्धमादनम् ॥ १ ॥

वियत्पथा दिव्यरथेन संचरन्
विदूरभूगोलमवेक्ष्य विस्मितः ।
सुधांशुसंपूर्णकलासमन्वितं
धनंजयश्चन्द्रमिवान्वमन्यत ॥ २ ॥

समीक्षमाणान्नितरान्विलोकय-
न्सुरेन्द्रवाहेन सुरेन्द्रनन्दनः ।
समुह्यमानो मनसापि दुष्करा-
न्प्रहृष्टचित्तोऽथ परं परंतपः ॥ ३ ॥

विगाह्यमाने गगने तथा रथे
ददर्श तस्याभिमुखं धनंजयः ।
नगेन्द्रशृङ्गाण्यतिरंहसा भुवः
समुत्पतन्तीव स विस्मितेक्षणः ॥ ४ ॥

स शैलमालाभिरलंकृताकृतिं
नगेन्द्रमाश्चर्यवशाद्व्यलोकयत् ।
विदूरवैडूर्यमयैरिवातपे
चकास्ति शृङ्गैश्च हिमावृतैरसौ ॥ ५ ॥

विशिष्टपुष्पस्तबकद्रुमैस्तत-
स्ततं लताभिश्च स गन्धमादनम् ।
अपश्यदाच्छन्नमिवोन्नतस्तनं
विचित्रवर्णाङ्कितचेलया भुवः ॥ ६ ॥

फलातिभारैरवनामितद्रुमाः
सगन्धपुष्पस्तबकान्विता लताः
जलप्रपाता मृगपक्षिणो नृणां
पृथक् च कर्षन्ति मनांसि सानुषु ॥ ७ ॥

वहन्ति मूर्ध्नात्र वने महीरुहा
बहूनि पक्वानि फलानि च स्वयम् ।
भवन्त्यतो सिद्धफलाः परं सुखं
ध्रुवं वसन्त्येव गिरौ महाजनाः ॥ ८ ॥

सदा किलाम्रातकभव्यदाडिमा-
न्तथाम्रखर्जूरफलद्रुमान्बहून् ।
वहन्ति मोचान्पनसाम्लवेतसा-
न्सनालिकेरान्लकुचांश्च सानुषु ॥ ९ ॥

तथा च सीताकमलाफलद्रुमान्
दधाति नारङ्गकबीजपूरगान् ।
सपिण्डखर्जूरतरूनपि स्वयं
परोपकाराय सदा महागिरिः ॥ १० ॥

विनामिताञ्छ्रां विविधान्महागिरिः
सतां हितायैव हितान् दधात्यसौ ।
सगन्धपुष्पानपि गन्धमादनो
बिभर्ति वृक्षान्निजरम्यभूमिषु ॥ ११ ॥

अशोकवृक्षान्कुटजांश्च पाटला-
न्गिरिस्तथा केतकरक्तचम्पकान् ।
सकोविदारांश्च महामहीरुहा-
न्दधाति भूर्ज्जान् बकुलान्सुरद्रुमान् ॥ १२ ॥

शुकैश्चकोरैः शतपत्रकोकिलै-
र्द्विरेफराजैः कलपिङ्गहारितैः ।
ददर्श धीमान्किल जीवजीवकै-
र्गिरिं विचित्रैर्विहगैरधिष्ठितम् ॥ १३ ॥

तथैव पार्थः प्रियकैश्च चातकै-
र्दढानुरक्तं मधुरं मधुस्वरैः ।
अपश्यदद्रिं विविधैः समावलि-
र्मुदैव कूजद्भिरमुं पतत्रिभिः ॥ १४ ॥

तथा मनोज्ञानि सरांसि दृष्टवान्
स पुण्डरीकैर्विततानि पाण्डवः ।
प्रफुल्लकल्हारसरोरुहैः समं
समन्ततः कोकनदोत्पलैर्भृशम् ॥ १५ ॥

ददर्श कारण्डवहंसपङ्क्तिभि-
र्जलेषु कादम्बजलप्लवङ्गमान् ।
तथा वियुक्तैश्च रथाङ्गनामभिः
समन्वितेषूदककङ्कटैरसौ ॥ १६ ॥

अपश्यदग्रे कमलोदरद्युतै-
रनल्पकिञ्जल्करजोभिरञ्चितैः ।
द्विरेफवृन्दैः कमलाकरान्बहू-
न्प्रमोदनादैर्विरुतान्धनंजयः ॥ १७ ॥

स पद्मषण्डैः किल मण्डितान्क्वचि-
च्छिखण्डिनीभिः सहितांश्छिखण्डिनः ।
अपश्यदाखण्डलसूनुरद्भुता-
न्बहून्लतामण्डलकेषु पाण्डवः ॥ १८ ॥

कलापिनश्चित्रकलापमण्डनं
नखान्तरालग्नपिनाकमण्डलम् ।
अपश्यदानन्दमयं च ताण्डवं
घनस्वनारम्भमदेन मण्डितम् ॥ १९ ॥

क्वचित्प्रियाभिः रममाणबर्हिणः
समं च विस्तीर्य विचित्रपिच्छिकाः ।
मदालसाभिर्विटपेषु नृत्यतो
मुदा द्रुमाणां स ददर्श पाण्डवः ॥ २० ॥

स नीलकण्ठान्कलकण्ठनिस्वनैः
सुदीर्घकेकास्तु समं प्रकुर्वतः ।
कृतानुरागाकलितान्व्यलोकय-
त्क्वचिद्घनानामतितूर्यगर्जनैः ॥ २१ ॥

विराजमानान्कुटजेष्विवोत्कटान्
स्वपिच्छिकाटोपचितान्पटूनयम् ।
वने मयूरान्विटपेषु दृष्टवान्
प्रियोपकृष्टान्मुकुटानिवार्जुनः ॥ २२ ॥

तथा गिरीणां शिखरेषु पाण्डवः
सुवर्णवर्णप्रसवान्मनोहरान् ।
बहूनुदारानिव भारतोमरान्
स सिन्धुवारानवलोक्य विस्मितः ॥ २३ ॥

स कर्णिकारानवलोक्य कानने
विचिन्तयामास हृदीत्थमर्जुनः ।
विना सुगन्धं स किमर्थमद्भुता-
न्प्रकृष्टवर्णान्किल सृष्टवान्विधिः ॥ २४ ॥

प्रियामुखश्रीतिलकप्रभासमं
प्रभासमानांस्तिलकान्व्यलोकयत् ।
स मन्मथोत्सुक्यकरान्मनोहरा-
न्स्वयैव धात्रा रचितान्वनावनौ ॥ २५ ॥

लता लसन्तीर्वनकुन्तकुड्मलै-

ददर्श दन्तैः सुदतीरिवार्जुनः ।

वने विचित्रा विविधाश्च यूथिकाः

प्रचाल्यमाना मरुता शनैः शनैः ॥ २६ ॥

विशिष्टगन्धस्तबकैर्विराजिता-

न्मनोभवस्याशुगकोशसंचयान् ।

प्रतोष्यमानान्भ्रमरैश्च कोकिलै-

रसावपश्यत्सहकारपादपान् ॥ २७ ॥

खगेषु वृक्षेष्वपि सर्वजन्तुषु

जलेषु जातिं जलजेषु चाव्ययम् ।

विलोकयन्नेवमचिन्तयत्स्वयं

न जातु जातिं विजहाति विश्वदृक् ॥ २८ ॥

प्रदीप्यमानः किल दिव्यतेजसा

भृशं किरीटद्युतिभिर्वियत्पथम् ।

प्रकाशयंस्तद्वनमप्यसौ महान्

विना विलम्बं वसुधां समागमत् ॥ २९ ॥

विचित्रचेलाङ्कितमङ्कमात्मजं

स्वयं समारोप्य सुतामिवाञ्छया ।

असुं धरित्री जननीव पाण्डवं

मुदा कराभ्यामिव पर्यलालयत् ॥ ३० ॥

अवाप शब्दैर्मधुरैर्न निर्वृतिं
न वा वनेऽस्मिन्नतिरम्यदर्शनैः ।
असौ विचिन्वन्स्वजनान्धनंजयः
कथं हि पश्येद्विरहीतरान्स्वयम् ॥ ३१ ॥

क्षितौ दिदृक्षुः स्वजनान्स्वचक्षुषा
स दीर्घचक्षुर्बहुदिक्षु विक्षिपन् ।
समुत्क्षिपन्तीं क्षणदामिवेक्षणं
सरोरुहाक्षीमवलोकयत् क्षणात् ॥ ३२ ॥

विलोक्य धौम्यादिमहातपोधनान्
सहोदरादीनितरांश्च फाल्गुनः ।
समीक्षमाणानमुमेव पाण्डवं
भृशं किरीटी पुलकाङ्कितोऽभवत् ॥ ३३ ॥

ज्वलन्तमग्नेः सुतवत्परंतपं
घनान्तरस्थक्षणदाभसंयुतम् ।
अमी नवाभरणानि बिभ्रतं
जनाश्च कृष्णा ददृशुश्च पाण्डवाः ॥ ३४ ॥

प्रतापवान्वज्रधरः प्रियंकरः
श्रिया ज्वलन्नाश्रितवत्सलो महान् ।
महेन्द्रवाहादवरुह्य तत्क्षणं
किरीटमाली द्रुतमाययौ ततः ॥ ३५ ॥

स लोमशाङ्घ्री विनयादुपेयिवा-
नैककतीर्थाटनपावितौ सुधीः ।
ननाम भक्त्या च किरीटतेजसा
विराजमानो मुहुरात्ममौलिना ॥ ३६ ॥

उपेत्य धौम्यं सहसा महामुनिं
पदोपकण्ठे कृतवान्कृताञ्जलिः ।
विनम्रशीर्षो मकुटप्रभान्वितः ।
किरीटनीराजनमिन्द्रनन्दनः ॥ ३७ ॥

अजातशत्रोस्तदनन्तरं महान्
वृकोदरस्यापि विनीतवानयम् ।
ननाम पादौ कृतमस्तकाञ्जलि-
र्मुहुश्च माद्रीतनयाभिनन्दितः ॥ ३८ ॥

उपेत्य कृष्णामतिमात्रकर्शितां
यथाम्बुदः शुष्ककदम्बवाटिकाम् ।
तथाश्रु मुञ्चन्परिलालयन्प्रियां
तथैव तस्थौ विजयः क्षणद्वयम् ॥ ३९ ॥

सहोदराणां महतां समागमे
विलोचनेभ्यो युगपन्महीतले ।
निपेतुरानन्दमयाश्रुबिन्दवः
स्फुटं हृदन्तात्स्फटिकाक्षवत्तदा ॥ ४० ॥

अनेकतीर्थाटनपावितं यथा
युधिष्ठिरस्याङ्घ्रियुगं किरीटिनः ।
युगं सुराशीर्वचसा तथा शिरो
मिथः समेत्याश्च पुनश्च पावितम् ॥ ४१ ॥

स सप्तपूगानवधीयमास्थितो
दितेः सुतानां नमुचेश्च सूदनः ।
तमिन्द्रवाहं समुपेत्य पाण्डवाः
प्रदक्षिणं चक्रुरनिन्दितास्ततः ॥ ४२ ॥

अतिप्रहर्षो विजयेन तद्वने
समागतानां समभून्महात्मनाम् ।
अभिप्रशंसन्स तु धर्मनन्दनं
वृकोदरं चापि ननन्द पाण्डवः ॥ ४३ ॥

अथार्घ्यपाद्यादिभिरिन्द्रसारथे-
र्मुदान्विताश्चक्रुरुदारकीर्तयः ।
सुरेन्द्रतुल्यं च युधिष्ठिरादयो
जनास्तु सत्कारमतीव मातलेः ॥ ४४ ॥

सुरालये जीवितमर्जुनस्य तत्
प्रियेण पप्रच्छुरमुं दिवौकसम् ।
अचेतुकामास्त्वपि तेन यत्कृतं
समग्रमेतत्कुरुराजवंशजाः ॥ ४५ ॥

युधिष्ठिरादीनखिलं तदब्रवी-
  द्यदर्जुनेनाचरितं सुरालये ।
स कालकेयादिवधे च मातलि-
  र्यथाकृतं तेन तथैव जिष्णुना ॥ ४६ ॥

पुनश्च धीमान्सुरसारथिस्तदा
  युधिष्ठिरायाचकथन्मुदान्वितः ।
शृणोतु च श्लाघ्यमिदं महीपते
  सदापि सर्वैर्विजयेन यत्कृतम् ॥ ४७ ॥

क्षणेन यस्या वशमापतन्ति ते
  समेतुकामा यमिनोऽपि विभ्रमैः ।
स्वयं समेताप्यमुमुर्वशी निशि
  स्वधर्मिणा साप्यमुनैव धिक्कृता ॥ ४८ ॥

परं तु तं शापमसौ न चाब्रवी-
  त्तया प्रदत्तं विजयाय मातलिः ।
सदा गुणानेव वदन्ति जिह्वया
  विहाय दोषान्हि सदैव साधवः ॥ ४९ ॥

अविग्रहृष्टानथ पञ्चपाण्डवान्
  पितेव पुत्रानतुमोदयन्प्रियान् ।
आपृच्छ्य यातां मुनिपुङ्गवानसौ
  निवर्तते स्म त्रिदिवेश्वरालयम् ॥ ५० ॥

सुराङ्गनाप्येवमनेन धिक्कृता
तदेदमाकर्ण्य वचस्तु मातलेः ।
अतीव तुष्टा द्रुपदात्मजा सती
लिलेख चित्तेन पतिं पतिव्रता ॥ ५१ ॥

गते ततोऽस्मिन्पुरुहूतसारथौ
स मध्यमध्यास्त सहोदरैः सह ।
महीसुराणां ज्वलतां महाव्रतैः
परंतपः पावकितुल्यतेजसा ॥ ५२ ॥

सुरेन्द्रदत्तानि महाधनान्यसौ
युधिष्ठिराय प्रददौ धनंजयः ।
दिवाकराभाण्यतिरूपवन्ति तु
प्रियः प्रियायै किल भूषणान्यदात् ॥ ५३ ॥

सुधाकराश्लिष्टविभावरी यथा
तथा पिबन्ती सुदती तमर्जुनम् ।
रराज दृग्भ्यां स्मरजृम्भणेन वा
वशीकृता तच्चरितेन वा भृशम् ॥ ५४ ॥

रिपुप्रमाथी विजयस्त्वनन्तरं
वचोभिरेतान्मधुरैर्महात्मनः ।
अचेतुकामानमराधिवासतो
यथावदाचष्ट स सर्वमादितः ॥ ५५ ॥

उवाच तान् तेन कृतं तु तत्तपः
किरातयुद्धं च यथाकृतं सुधीः ।
कथं महापाशुपतास्त्रमाप्तवान्
दिशांपतिभ्यश्च तथायुधान्यसौ ॥ ५६ ॥

स चित्रसेनात्स्वगवाप्तशिक्षणम् ।
दिवि प्रवासं च सुरैः सहार्जुनः
उवाच संक्षिप्य सहोदरान्प्रियान्
विशुद्धकर्मा विनयाद्यथाक्रमम् ॥ ५७ ॥

तदर्जुनोक्तं मधुनिर्भरं वचो
युधिष्ठिरः सुष्ठु निशम्य सस्पृहम् ।
दृढं परिष्वज्य सहोदरं महा-
नसिञ्चदानन्दमथाश्रुबिन्दुभिः ॥ ५८ ॥

प्रियेण कृष्णामथमेव सस्पृहं
प्रतीक्षमाणामधिगन्तुमक्षमम् ।
उवाच तीर्थाटनमात्मना कृतं
परंतपं धर्मसुतस्त्वनन्तरम् ॥ ५९ ॥

ततः समुत्थाय विनीतवान्सुधीः
सुरेन्द्रसूनुस्त्वभिलभ्य सम्मतिम् ।
पतिप्रियां द्रष्टुमना मनस्विनीं
जगाम तत्रा विरहार्तिभञ्जकः ॥ ६० ॥

स बाष्पदृग्भ्यामवलोकयन्प्रियां
विलोकयन्तीं प्रियमश्रुलोचनाम् ।
अतिप्रदालेख्यगतोपमश्चिरं
तथैव तूष्णीममरेशनन्दनः ॥ ६१ ॥

कयापि शक्त्या सममेत्य दम्पती
परस्पराश्लिष्टविशिष्टकैवशात् ।
विशृङ्खलाभ्यामिव तत्र साहसा-
त्स्वयं कराभ्यां निबबन्धतुर्दृढम् ॥ ६२ ॥

निशम्य शब्दं गगनाद्वधूवरौ
क्षणात्प्रबुद्ध्य स्वयमेव बन्धनात् ।
अपश्यतां व्योम्नि हिरण्यतेजसा
ज्वलद्विमानं ज्वलनप्रभं महत् ॥ ६३ ॥

श्रुतश्च शब्दो गगनाद्दिवौकसां
विमाननेमिस्वनमिश्रितस्तथा ।
अनेकघण्टारवसंयतस्तदा
यथा बहुव्यालमृगेन्द्रपक्षिणाम् ॥ ६४ ॥

ससिद्धगन्धर्वगणाः समन्ततो
दिनेशसंकाशविमानमन्वगुः ।
पुरन्दराधिष्ठितमप्सरोगणाः
सुराङ्गनाश्चापि रथैर्मनोहरैः ॥ ६५ ॥

अनुग्रहीतुं परिपूतपाण्डवा-
नवातरंस्ते गगनाद्दिवौकसः ।
सुरद्विपामन्तकमर्जुनान्तिकं
सुरेन्द्रमुख्यास्त्वभिनन्दितुं पुनः ॥ ६६ ॥

युधिष्ठिराद्यैः कुरुवंशनन्दनैः
सलोमशाद्यैर्मुनिभिश्च सत्कृतः ।
शतक्रतुस्ताननुगृह्य पाण्डवा-
न्छनैरवोचत्किल तान्विचक्षणान् ॥ ६७ ॥

अवेहि सह्यं किल पाण्डवाव्रतौ
कलौ युगे शक्तिरधिष्ठिता ध्रुवम् ।
चरन्ति धर्मं युगपद्यदीह चेत्
जगज्जयेरन्नखिलं च तेऽनघ ॥ ६८ ॥

सदापि यूयं युगपद्युधिष्ठिर
स्वधर्मनिष्ठा भवथेति कारणात् ।
ध्रुवं जयेध्वं भुवनत्रयं क्षणा-
ज्जयं तु वाच्यं किमु भाविसंगरे ॥ ६९ ॥

इति प्रशस्यैव शतक्रतुः पुनः
प्रहृष्टचित्तान्प्रियपाण्डुनन्दनान् ।
ततोऽनुगैः स्वर्गनिवासिभिः समं
तिरोदधे तत्क्षणमेव भूतलात् ॥ ७० ॥

मुहूर्तमेकं शशिशेखरं स्मर-
न्नुमासमालङ्कृतदेहमद्भुतम् ।
वशी समानर्च वचोभिरर्जुनो
जगन्नियन्तारमनन्यमानसः ॥ ७१ ॥

त्वमेवास्मान्दीनानवसि पवनात्साम्ब दयया
वने वा हर्म्ये वा त्वमसि जनकस्त्वं च जननी ।
त्वमाप्तस्त्वं बन्धुस्त्वमसि सकलं नः पशुपते
त्वमेवैको शश्वच्छशिधर शरण्यस्त्रिभुवने ॥ ७२ ॥

कृपासिन्धो स्वामिन्वसतु मृगयार्थं मयि सदा
ममान्तःकान्तारे बहुविधमृगाः सन्ति बहवः ।
ध्रुवं मात्सर्यादीन्हृदयविपिने पश्यतु भवा-
न्निहत्यैतान्नित्यं निवसतु मदन्ते मृगयया ॥ ७३ ॥

सहस्रं भक्तास्ते सततमवनौ सन्त्यपि विभो
दयालुं शस्त्रैस्त्वां निशितविशिखैः प्राहरमहम् ।
तथापि त्वं शम्भो मयि करुणया स्निह्यसि परं
कथंकारं स्वामिन्कथय कथयेयं तव कृपाम् ॥ ७४ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
पञ्चदशः सर्गः ॥

षोडशः सर्गः

उद्धृत्य वेदानुदधेः स्वहस्तै-
विश्वं सिसृक्षुर्विनिहत्य दैत्यम् ।
चतुर्मुखाय प्रददौ चतुर्भि-
र्मत्स्यावताराय नमो नमस्ते ॥ १ ॥

पिपासुभिस्तैरमृतं सुराद्यैः
प्रमथ्यमाने प्रसभं पयोधौ ।
दधार शैलं किल मन्थराख्यं
कूर्मावताराय नमो नमस्ते ॥ २ ॥

भयेन दैत्यादुदधिं प्रविष्टा-
मुद्धृत्य घोणेन तथा धरित्रीम् ।
अपालयत्तामभयप्रदाता
वराहरूपाय नमो नमस्ते ॥ ३ ॥

प्रह्लादभक्त्या प्रसभं प्रकृष्टः
स्तंभाद्विनिर्गत्य निपात्य दैत्यम् ।
हठान्नखाग्रैर्हतवान्हरिर्यो
महानृसिंहाय नमो नमस्ते ॥ ४ ॥

तीर्त्वा क्षितिं खं च पदद्वयेन
त्रिविक्रमः सन्निदधे तृतीयम् ।
पदं बलेर्मूर्धनि वामनो य-
स्तस्मै स्वरूपाय नमो नमस्ते ॥ ५ ॥

यः कार्तवीर्यार्जुनवीर्यहन्ता
    मदान्धगर्विष्ठमहीपतीनाम् ।
रक्तेन संतर्प्य पितॄन्चकाशे
    तस्मै स्वरूपाय नमो नमस्ते ॥ ६ ॥

यो वीर्यशुल्कां परिणीय सीता-
    मयोनिजां योनिजरामचन्द्रः ।
अवाप रामादथ विष्णुचापं
    कोदण्डरामाय नमो नमस्ते ॥ ७ ॥

समस्तकल्याणगुणाभिरामः
    श्रिया समेतो जनकस्य पुत्र्या ।
योऽपालयत्तज्जनकस्य वाक्यं
    सत्यस्वरूपाय नमो नमस्ते ॥ ८ ॥

यस्य प्रभावादचिरादवाप
    प्रणष्टराज्यप्रियवल्लभे सः ।
नाथो हरीणां तु हरेः सहायात्
    सुग्रीवमित्राय नमो नमस्ते ॥ ९ ॥

प्रवासितो यः शरणागताय
    प्रवासिताय प्रददौ शरण्यः ।
राज्यश्रियं चाभयमात्तधन्वा
    श्रीरामरूपाय नमो नमस्ते ॥ १० ॥

श्रियान्वितः सम्बभुनक् श्रियं यः
संसेव्यमानः पवनात्मजेन ।
सहोदरैस्तैः सह जानकीशो
राजाधिराजाय नमो नमस्ते ॥ ११ ॥

गोविन्दगङ्गाधरबिन्दुजन्मा
भूयोऽपि भूम्यामवतीर्य रामः ।
कलौ युगेऽस्मिन्कलिशासनार्थे
शास्तेति यो भाति नमो नमस्ते ॥ १२ ॥

हलायुधः सन् बलरामनामा
यो रेवतीजानिररिंदमस्तान् ।
म्लेच्छाननेकानवधीद्बलिष्ठ-
स्तस्मै च रामाय नमो नमस्ते ॥ १३ ॥

यो वेणुगानैर्नवनीतहस्तो
गोपालबालैः सह गोकुलेषु ।
जहार चित्तं विजहार नित्यं
सुस्मेरकृष्णाय नमो नमस्ते ॥ १४ ॥

यो मध्यमध्यास्य सुमध्यमानां
गायन्प्रनृत्यन्प्रविशन्मनांसि ।
संमोहयामास विलासिनीना-
मद्वैतभावाय नमो नमस्ते ॥ १५ ॥

अनङ्गलेखेन समेत्य वेगा-
दुमालयस्थामपहृत्य मुग्धाम् ।
यो रुक्मिणीं पर्यणयत्स्वहर्म्ये
कल्याणकृष्णाय नमो नमस्ते ॥ १६ ॥

हा कृष्ण कृष्णाच्युत पाहि दीना-
मुच्चैर्ह्वयन्तीमिति याज्ञसेनीम् ।
अक्षय्यवस्त्रेण ररक्ष मान्यां
तस्मै शरण्याय नमो नमस्ते ॥ १७ ॥

समेत्य तां जाम्बवतीं नवोढां
निरूप्य सत्यं परिणीय भामाम् ।
स्यमन्तकाख्यं मणिमप्यवाप्नो-
दनर्घशीलाय नमो नमस्ते ॥ १८ ॥

हर्तुं मघोनस्त्वतिवृष्टिगर्वं
हस्तेन गोवर्धनमुद्दधार ।
त्रातुं च गोपालजनान्तदा य-
स्त्रिलोकनाथाय नमो नमस्ते ॥ १९ ॥

भक्तिप्रवाहादुपनीतभक्तं
सतीर्थ्यभावेन समेत्य तस्मै ।
ददौ कुचेलाय कुबेरभाग्यं
सौभाग्यनाथाय नमो नमस्ते ॥ २० ॥

कुर्वंश्च कुब्जामपि कोमलाङ्गीं
भक्त्योपकृष्टामुपगम्य गाढम् ।
कृतानुरागां कृपयोपयेमे
तस्मै मुकुन्दाय नमो नमस्ते ॥ २१ ॥

मुकुन्द नारायण विश्ववन्द्यो
नानावतारैरवितुं जनान्वः ।
संस्थाप्य धर्मान्समभूदनन्या-
मेको भवानेव जगच्छरण्यः ॥ २२ ॥

भक्त्या भयाद्वा कलिपीडनाद्वा
विश्वासपूर्वं मनसाप्यमूनि ।
पठन्ति पद्यान्यरुणोदये चे-
द्विमुक्तदुःखा विलसन्ति लोकाः ॥ २३ ॥

इति स्तुवन्नच्युतमच्युतः सन्
जिष्णोः सखायं प्रभविष्णुमीशम् ।
सन्द्रष्टुकामः कमनीयरूपं
स द्वारकाद्वारमवाप मान्यः ॥ २४ ॥

त्रिलोकचारी त्रिगुणैर्विहीनं
ददर्श कृष्णं कृतमस्तकाञ्जलिः ।
तेनापि सद्यः सह वल्लभाभ्यां
स स्वीकृतो नारदनादरूपी ॥ २५ ॥

किमस्ति वक्तुं किमपि प्रियं मां
पृष्टोऽयमित्थं हरिणा महर्षिः ।
तं प्रत्यवादीत्प्रकृतिस्वभावा-
द्दिदृक्षुरस्मि प्रियमेव किंचित् ॥ २६ ॥

अपीदमाकर्णय विश्वबन्धो
स घोषयात्रामिषमेत्य मत्तः ।
पराभवं कर्तुमजुष्टकर्मा
तेषां सतामिच्छति पाण्डवधुट् ॥ २७ ॥

सुयोधनोऽपि स्वयमेव पश्ये-
त्पराक्रमं तस्य परंतपस्य ।
ममेयमिच्छा मनसि प्रवर्तते
ददातु मे पार्थसखः प्रसादम् ॥ २८ ॥

आकर्ण्य वाचं मुनिपुङ्गवस्य
ज्ञात्वा हरिस्तस्य च चित्तवृत्तिम् ।
तं प्रत्यवादीदिव सूचयन्सन्
स सम्भवं भावि सरोजनेत्रः ॥ २९ ॥

विनापि दिव्यास्त्रमरिंदमश्रे-
ष्ठसमक्षमेवास्य सुयोधनस्य ।
पराक्रमं सत्यपराक्रमोऽसौ
प्रदर्शयिष्यत्यचिरेण पार्थः ॥ ३० ॥

तथापि पार्थान्प्रति दुष्टबुद्धे-
र्द्वेषं कदाचिन्न जहाति मूर्खः ।
विषं कदाचिन्न जहाति सर्पः
सम्यक्परैर्निर्दयमर्दितोऽपि ॥ ३१ ॥

स्मरन्निगूढार्थवचो मुरारे-
रापृच्छय कृष्णां तदनु प्रतस्थे ।
द्रष्टुं प्रवक्तुं च युधिष्ठिरादी-
न्गाण्डीवधन्वानमनुग्रहीतुम् ॥ ३२ ॥

विजित्य तामप्सरसं किरीटी
सुरैरजय्यानपि कालकेयान् ।
भ्रातॄन्समासाद्य चिरं महद्भि-
र्जैजीयमानो भृशमुल्ललास ॥ ३३ ॥

कथं कथंचिद्विजयो विसृष्टः
स्नेहातिरेकाकुलचित्तवृत्तिः ।
प्रतीक्षमाणां प्रियमीक्षमाणा-
मवाप्य कृष्णां सुदतीं रजन्याम् ॥ ३४ ॥

दृष्टिस्तथा यज्ञसमुद्भवायाः
समागमत्तस्य विशिष्टदृष्टिम् ।
अधोमुखीभूस्त्रपया चिरं सा
जित्वापि चित्तं स्थिरनिश्चयस्य ॥ ३५ ॥

किं वा कृतं तत्र कथं कथं वा
कृष्णार्जुनाभ्यां विरहातुराभ्याम् ।
को वा व्यजानान्निपुणो रसज्ञ-
स्तस्यां निशायां सुरतप्रसङ्गे ॥ ३६ ॥

ऊर्वोः शुभोरू पदयोश्च पादा-
वङ्के स्वमङ्कं सुमुखे मुखं च ।
योगाधिरूढौ सुखमन्वभूतां
वक्षोरुहौ वक्षसि सन्निवेश्य ॥ ३७ ॥

अद्वैतभावेन निमीलिताभ्यां
परस्पराश्लिष्टकलेवराभ्याम् ।
अन्योन्यसंस्पर्शसुखे स्थिताभ्यां
ताभ्यां व्रजन्त्यास्तु रजन्यदृष्टा ॥ ३८ ॥

निशा व्यरंसीदतिवृष्टियुक्ता
घनान्धकारेण घनैश्च लिप्ता ।
चन्द्रोऽप्यवाप्य द्रुपदात्मजास्यं
पार्थाननेषु प्रतिबिम्बितोऽभूत् ॥ ३९ ॥

उत्तस्थुरुन्मील्य विलोचनं ते
निशम्य नादं श्रुतिसौकुमार्यम् ।
सङ्गीतसाहित्यलयान्वितं तं
ब्राह्मे मुहूर्ते नभसा चरन्तम् ॥ ४० ॥

प्राच्यामपश्यन्दिशि वैनतेयं
संवीतरक्ताम्बरमम्बरे ते ।
आयान्तमारादरुणं च पार्था-
स्तदार्कद्युतं परमद्भुताभम् ॥ ४१ ॥

ततःपुरस्तादुपशोभमानं
सङ्गीतमालप्य समाव्रजन्तम् ।
करेण वीणामनुवादयन्तं
संदृष्टवन्तः किल नारदं ते ॥ ४२ ॥

नादेन वीणां मुखरीकृतां तां
समुद्वहन् सन् मुखरीकृतेन ।
विहायसा सोऽपि विगाहमानो
मनश्च तेषां समुपेयिवांस्तान् ॥ ४३ ॥

प्रविष्टमालेण च सत्कृतस्तै-
र्विधिप्रयुक्तेन यथा क्रमेण ।
प्रचक्रमे वक्तुमनर्घशीलान्
युधिष्ठिरादीन्मुनिरर्थयुक्तम् ॥ ४४ ॥

यत्रासते पाण्डवधर्मवृद्धा-
स्तत्रास्ति नित्यं सह धर्मिणी तैः ।
स्वधर्मनिष्ठा वसथात्र यूयं
युष्माभिरस्त्वेव सदापि कृष्णा ॥ ४५ ॥

स्वर्गे न लेभे सुखमर्जुनो य-
द्भूम्यामवाप्येत तदेव नूनम् ।
स्वर्गे तु या श्रीरमुना न दृष्टा
कृष्णाच्छलेनेह विलोक्यते सा ॥ ४६ ॥

स्वर्गेऽप्यधर्मेषु चरन्ति नार्यः
स्वर्गस्थलक्ष्मीरथ चिन्तयित्वा ।
अवातरत्सौख्यमवाप्तुकामा
स्वधर्मनिष्टैः सह वस्तुमुर्व्याम् ॥ ४७ ॥

मनुष्यशक्ति किल देवशक्तिः
सर्वास्ववस्थास्वतिरिच्यते या ।
विजानते तां विबुधा बुधाश्च
विधेर्विलासो मनसाप्यतीता ॥ ४८ ॥

पुरा हरिश्चन्द्रनलौ च रामः
प्रधाविता देवबलेन राज्यात् ।
पश्चात्स्वधर्मैर्बलमेत्य तेषा-
मवाप्य राज्यं पुनरप्यभुञ्जन् ॥ ४९ ॥

स्वधर्मनिष्ठेषु निरामयेषु
प्रीतोऽस्मि युष्मासु विशिष्य पार्थे ।
विशिष्टशस्त्रास्त्रचयानमोघान्
लेभे यतोऽयं किल दिक्पतिभ्यः ॥ ५० ॥

त्रिलोकसञ्चारिणि वाक्यमित्थं
देवर्षिवर्ये ब्रुवति प्रियेण ।
सद्यैव शस्त्रास्त्रसमुच्चयं सः
समानिनायेन्द्रसुतः समस्तम् ॥ ५१ ॥

आरब्धवान्दर्शयितुं मदद्भ्यो
महास्त्रशस्त्राणि यदा स जिष्णुः ।
निवारयामास मुनिस्तदैव
त्रिकालविद् ब्रह्मसुतस्तमित्थम् ॥ ५२ ॥

अमोघशस्त्रास्त्रचयास्त्विदानीं
नैव प्रयोज्या न च दर्शनीयाः ।
न स्वामभिख्यां निविडान्धकारे
प्रदर्शयन्ति स्वयमम्बुजानि ॥ ५३ ॥

पूर्णेन्दुवच्छ्रावणपूर्णिमायां
प्रदर्शयन्ति स्वयमेव सन्तः ।
प्रसिद्धकाले विगतान्तराये
विदग्धता नैव निषिद्धकाले ॥ ५४ ॥

अस्त्राण्यदृश्यानि भवन्त्विदानीं
भवन्तु दृश्यानि तु भावियुद्धे ।
अन्तर्दधे तत्क्षणमेवमुक्त्वा
विधातृपुत्रः स तु कामचारी ॥ ५५ ॥

अस्त्राणि चान्तर्दधिरे पुरस्ता-
स्तेषां समक्षं किल पाण्डवानाम् ।
कालं महान्तस्त्वनयप्रतटच्या-
मनुस्मरन्तो वचनं मुनेस्तत् ॥ ५६ ॥

अथैकदा तत्र वनं प्रपेदे
दुर्योधनाधिष्ठितघोषयात्रा ।
साद्यस्कयज्ञे किल यत्र राजा
युधिष्ठिरोऽवर्तत दीक्षितः सन् ॥ ५७ ॥

तद्घोषयात्राविधिकैतवेन
चिकीर्षति स्म स्वकृतार्थतां सः ।
स्वयं सुखस्थोऽपि सतां दुरात्मा
पाण्डोः सुतानां तु कदर्थनां च ॥ ५८ ॥

गन्धर्वराजः सुरराजवाचा
रथाधिरूढः पुरतः खलानाम् ।
यात्राप्रसङ्गे सहसैव तेषा-
माकाशमार्गेण समापपात ॥ ५९ ॥

तद्दुष्टबुद्धेर्विपरीतदैवा-
त्क्षणेन तत्कर्मफलं तु लभ्यात् ।
व्यावृत्य तस्यैव पपात शीर्षे
को वा विजानीत विधेर्विलासम् ॥ ६० ॥

सर्वे कुमाराः कुरुवंशजाताः
संमर्दितास्तत्र समर्दितास्तैः ।
पर्याकुलास्ते परिपीडयमाना
नागैः परीता इव सम्बभूवुः ॥ ६१ ॥

प्रागेव वेगेन मयातु तेभ्यः
पलाययामास गुरुत्वहीनः ।
साकं विकर्णेन समं स कर्णः
सर्वान्परित्यज्य विनष्टधैर्यः ॥ ६२ ॥

अशक्नुवन्मोचयितुं स्वयं वा
भ्रातॄन्स्वबन्धूनपि बन्धनस्थान् ।
अवाप्नुवन्नृपपशोरवस्थां
चुक्रोश हाहेति सुयोधनोऽपि ॥ ६३ ॥

संयम्य तानेकपटेन धूर्तान्
सार्कं वधूभिः कुरुराजपुत्रान् ।
गन्धर्ववीरास्तु सुयोधनादी-
नासन्नयन्तो नभसातिवेगात् ॥ ६४ ॥

आर्तप्रलापं युवतीजनानां
तत्कौरवाणामतिविह्वलानाम् ।
शुश्राव तेषामतिदीनकण्ठा-
दायान्तमाक्रोशमपीन्द्रसूनुः ॥ ६५ ॥

धीरः समायादनुगम्यमानो
 भीमेन वेगाद्धरिराजधन्वा ।
तानप्यपश्यद्गगने स पार्थः
 कुलापि नक्रैरिव नीयमानान् ॥ ६६ ॥

अगर्जदुच्चैः स तु वीरनादं
 युधिष्ठिरे राजनि वर्तमाने ।
को वास्ति भूम्यामधुनैवमस्मान्
 कुरून्पराभावयितुं प्रवृत्तः ॥ ६७ ॥

सर्वान्कुरून्मुञ्चत मुञ्चतेति
 क्रोधाकुलः सन् पुरतः प्रधावन् ।
गन्धर्ववीरान्च्छरवृष्टिपातै
 र्निरोधयामास परंतपोऽसौ ॥ ६८ ॥

गन्धर्वराजस्तु सुयोधनं तं
 कर्षन् समेत्यान्तिकमर्जुनस्य ।
उवाच बीभत्सुमिदं विनीतो
 निर्दिश्य दुर्योधनदुष्प्रवृत्तिम् ॥ ६९ ॥

सखे नियोगादधुना पितुस्ते
 मया किरीटिन् कृतमेतदेवम् ।
परं त्वयाहं रभसा निरुद्ध-
 स्त्वतो मया ब्रूहि किमत्र कार्यम् ॥ ७० ॥

गन्धर्वराजस्य वचस्तदानीं
श्रुत्वा महात्मा सहसा प्रधावन् ।
प्रशान्तमूर्तिः प्रकृतेः प्रचोदनात्
प्रशान्त्वयामास युधिष्ठिरस्तम् ॥ ७१ ॥

एतच्च मर्षत्वपराधमेकं
भ्राता कृतं मे सदयं दयालो ।
तं धर्मपुत्रस्त्विति धर्मबुद्ध्या
पश्चाद्ययाचे किल चित्रसेनम् ॥ ७२ ॥

विमुच्य सद्यैव सुयोधनादीन्
गन्धर्वराजस्त्वथ बन्धनस्थान् ।
तिरोबभूव स्वजनैः समेतो
विहायसा पाण्डुसुतान्विहाय ॥ ७३ ॥

जित्वा क्षिप्रमतुल्यशक्तिविभवाद्गन्धर्वसैन्यं बला-
देकोऽपीत्थमरिंदमोप्यरिममुं दुर्योधनं बन्धनात् ।
बन्धुस्नेहवशाद्विमोच्य वचसा भ्रातुश्च भक्त्या सुधी-
र्भ्रातॄणां निकटे रराज विजयः श्रीचक्रचूडामणिः ॥७४॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
षोडशः सर्गः ॥

सप्तदशः सर्गः

पार्थास्तु संवत्सरमेकमुर्व्यां
विवत्सवस्ते विधिना प्रयुक्ताः ।
अज्ञातचर्याय पृथक्पथा ययुः
परेच्छया वृत्तिमुपार्जयन्तः ॥ १ ॥

नाम्ना स कङ्कस्त्वथ धर्मपुत्रो
आख्या द्विजातिर्जनरक्षणार्थम् ।
विनीतवेषेण विराटराजं
गत्वा समास्तारपदं सिषेवे ॥ २ ॥

स वल्लवाख्योऽहमिति ब्रुवन्सन्
सूदस्य भीमोऽप्यवलम्ब्य वेषम् ।
स्वरूपयोग्येऽधिकृतो विराटे
महानसाध्यक्षपदे नृपेण ॥ ३ ॥

बृहन्नलाख्यो विजयोऽपि षण्डः
परीक्षितः स्त्रीभिरनिन्दितात्मा ।
न्ययोजि तत्रैव नृपात्मजाया
विधेर्वलान्नर्तनशिक्षणाय ॥ ४ ॥

आहूयमानो नकुलोऽपि लोकैः
स ग्रन्थिको नाम विराटराज्ये ।
अभ्यस्तविद्यैर्हयरक्षकाणा-
मत्रैवमध्यक्षपदेऽध्यकारि ॥ ५ ॥

अरिष्टनेमिस्त्विति नामधेय-
माल्म्ब्य मान्यो नकुलानुजोऽपि ।
गवां तथाऽध्यक्ष इतीह राज्ये
तेनैव राज्ञा विधिना नियुक्तः ॥ ६ ॥

आख्यायमाना किल मालिनीति
विराटराज्ये वरवर्णिनी सा ।
कृष्णा सुदेष्णामिह राजपत्नी-
मुपेत्य सैरन्ध्र्युपतिष्ठते स्म ॥ ७ ॥

जीमूतनामानमहंकृतिस्थं
भीमो महामल्लमहन्कृती सः ।
द्वंद्वाहवे वल्लवनामधारी
क्रीडामिषेण स्वयमागतं तम् ॥ ८ ॥

अन्तःपुरस्त्रीभिरथप्रयुक्तः
स्वविक्रमं द्रष्टुमभीप्सुभिः सः ।
पञ्चास्यशार्दूलवराहसत्त्वै-
र्विक्रीड भीमस्तु विनापि कामम् ॥ ९ ॥

मासेष्वतीतेषु दशस्वमीषा-
मज्ञातवासं वसतां कदाचित् ।
सेनापतिः कीचकनामधेयो
ददर्श कृष्णामतिसुन्दराङ्गीम् ॥ १० ॥

इतस्ततस्तामनुगम्य कृष्णा-
मनन्यचिन्तापर एव साध्वीम् ।
अनङ्गतप्तः स तु वीरपत्नी-
मसभ्यमेतत्प्रललाप धूर्तः ॥ ११ ॥

स्वपादघातेन मम स्वसा सा
ध्रुवं सुषेणा कुसुमस्रजं त्वाम् ।
जानामि सुभ्रु ग्लपयत्यतीव
संदर्शनीयामतिकोमलाङ्गीम् ॥ १२ ॥

अनङ्गतापं शमय त्वदङ्गैः
समेत्य मां सुन्दरि वीरसिंहम् ।
आराध्यमानं निखिलैः पदं तत्
सर्वेश्वरीभावमवाप्नुहि त्वम् ॥ १३ ॥

श्रुत्वा स्मरोन्मत्तमुखागतं त
द्विदीर्णचित्तापि विना भयं सा ।
अकातरत्वाच्च पतिव्रतात्वात्
प्रत्यब्रवीत्पाण्डवधर्मपत्नी ॥ १४ ॥

अभीहसे चित्तमसत्पथेन
प्रवर्तितुं ते कथमेवमद्य ।
दृष्टिं स्वदारेषु निवर्तय त्वं
यतो विगीतः परदारमोहः ॥ १५ ॥

इत्येवमुक्त्वा द्रुपदस्य पुत्री
व्युत्क्रम्य सा दूरमपाससर्प ।
सौदामिनी प्रावृषि मेघशब्दा-
दहश्यतामेति जवेन पूर्वम् ॥ १६

उच्चैः स गर्जन्नतिरोषवाग्भिः
सहोदरीसौधमवाप्यमूर्खः ।
स्वस्ले निवेद्याखिलमक्षमः सन्
जगाम गेहं कृतमन्त्र एव ॥ १७ ॥

आहूय पार्श्वे द्रुपदात्मजां ता-
मथैकदा साचकथत्सुपेष्णा ।
सैरन्ध्रि सत्यं तृषितास्म्यतीव
भ्रातुः सुरामाहर मन्दिरान्मे ॥ १८ ॥

पिधाय कर्णौ सहसा कठोरं
निशम्य वाचं नरपालपत्न्याः ।
उवाच कृष्णाप्यविचारितं त-
द्विधेर्विलासं परिचिन्तयन्ती ॥ १९ ॥

स्वभावदुष्टस्य मनो नियन्तुं
यच्छक्तिमत्स्यात् कुपथाद्बलेन ।
स्वामित्वमर्थ्यं तु तदेव सद्भिः
समुच्यमानं भवती च वेत्ति ॥ २० ॥

तथापि हन्त स्वयमेव देवि
प्रवर्तयित्री भवतीह चित्तम् ।
सन्त्येव बह्वयः परिचारिकास्ते
नियुज्यतामन्यतमा च तासु ॥ २१ ॥

श्रुत्वा सुषेणा पुनरित्युवाच
तत्कामवृत्तित्वमवेक्ष्य भद्रे ।
बिभेमि भीरुत्वमवैमि तेऽद्य-
मनुत्तरं गच्छ विना विलम्बम् ॥ २२ ॥

राज्ञ्या विसृष्टापि पतिव्रता सा
मार्गेण कृष्णा चकिता चरन्ती ।
आदित्यदेवं शरणं व्रजन्ती
विवेश तद्गेहमतीव दीना ॥ २३ ॥

तदोत्तरीयाञ्चलमुत्तमायाः
निर्लज्जमाकृष्य परामृशन्तम् ।
तं पापमाक्षिप्य सभां प्रविष्टा
लक्ष्यात्स्रमन्सोऽपि पपात भूम्याम् ॥ २४ ॥

स कीचकः क्रोधमवाप्य वेगा-
त्समुत्थितः सन्पतितोऽपि भूमेः ।
जग्राह कृष्णामनुधाव्य साध्वीं
क्षितीश्वरे पश्यति केशपक्षे ॥ २५ ॥

क्षिप्तः सुदूरं किल रक्षसाऽसौ
केनापि सर्पशहितेन सद्यः ।
फलं विना सा सुचिरं विलप्य
ससाध्वसान्तःपुरमाविवेश ॥ २६ ॥

तदाऽनभिज्ञेव तथागतां तां
सैरन्ध्रिमभ्येत्य शनैर्लपन्तीम् ।
स्वयं सुदेष्णाऽश्रुमुखीमपृच्छ-
त्त्वया सुरा मेऽत्र किमाहृता वा ॥ २७ ॥

आकम्प्य शाखामवनीरुहस्य
किं पृच्छसि त्वं पतनस्य हेतुम् ।
भ्रातुस्तव द्रक्ष्यसि मन्दबुद्धेः
शीघ्रं मुमूर्षोर्विधिना विपत्तिम् ॥ २८ ॥

प्रत्युत्तरं दत्तवतीत्थमार्या
हेतुं तदा पृष्टवतीं सुदेष्णाम् ।
अवाप सा क्षत्रियराजकन्या
भीमस्य शय्यां सहसा निशीथे ॥ २९ ॥

वारं च वारं परिभूयमाना-
मित्थं परेण त्वयि वर्तमाने ।
निद्रामुपास्से प्रियवल्लभां मां
कथं नु पश्यन्नपि नाथ दीनाम् ॥ ३० ॥

स्वाधमं यद्यवलोकयेयं
  भूयोऽपि जीवन्तमहं खलं तम् ।
तर्हीदमेव प्रियनाथ सत्यं
  सम्भावनं मे चरमं निबोध ॥ ३१ ॥

इत्थं लपन्ती द्रुपदस्य पुत्री
  निपत्य तस्योरसि मन्दभाग्या ।
असुस्रवदश्रूण्यतिदुःखिता सा
  दीर्घं रुदन्ती किल दीनदीनम् ॥ ३२ ॥

कमप्युपायं सहसा विधाय
  वधं प्रतिज्ञाय च कीचकस्य ।
स सान्त्वयामास वृकोदरस्तां
  विसर्जयामास च याज्ञसेनीम् ॥ ३३ ॥

कृष्णां परे ह्यपि पूर्ववत्तां
  सकाममभ्यर्थयमानमित्थम् ।
अनुस्मरन्ती प्रियभीमवाक्यं
  तमब्रवीत्कापुरुषं सुधीरा ॥ ३४ ॥

आकाङ्क्षसे सम्प्रति मान्मथस्य
  व्याधेस्तु मत्तः शमनं किलाद्य ।
प्रविश्य तूर्णीं निशि नृत्तशालां
  सज्जीभव त्वं सुरतोत्सवार्थम् ॥ ३५ ॥

स्मरस्य सोपानपथेन सौधं
तथैव मत्तोऽनुभव त्वमेत्य ।
रतेः सुखं चाननुभूतपूर्वं
दारेष्वलभ्यं लभसे यथैव ॥ ३६ ॥

अभीष्टसंपत्तिमभूतपूर्वां
विचिन्तयन् तच्छ्रवणेन मूढः ।
तामेव शालामविशन्निशीथे
धृत्वा स्वयं मण्डनमन्त्यमेव ॥ ३७ ॥

स्वयं यथोपायमुपस्थितोऽसौ
वृकोदरस्तत्र तु पूर्वमेव ।
अहन्प्रियायामवलोकयन्त्यां
तं मुष्टिपातैः किल सूतपुत्रम् ॥ ३८ ॥

आकर्णयन्तस्त्वथ कीचकान्तं
तत्रागमंस्तस्य सहोदराश्च ।
विलोक्य बन्धोर्मृतदेहमस्य
पार्श्वे च कृष्णामतिरोषमापुः ॥ ३९ ॥

संस्कारमर्हत्यमुना सहैषा
कामेन बद्धेति विधिं विधाय ।
बद्ध्वा तरस्तामनयन्स्मशानं
संयम्य संस्कर्तुमनेन सार्धम् ॥ ४० ॥

चुक्रोश हा हा जगदीश्वरेत्थं
परैर्गृहीतां परिपीडितां मां
एभ्यः परित्राणपरायणार्ता
त्रायस्व दीनामबलामनाथाम् ॥ ४१ ॥

प्रधाव्य तत्स्थानमतीव वेगा-
द्भीमेन वेषेण तरून् प्रगृह्य ।
भ्रातॄंश्च सर्वानपि कीचकस्य
निहत्य भीमो निलयं जगाम ॥ ४२ ॥

अत्रान्तरे चारमुखादजाना-
त्स कीचकस्यापि समूलनाशम् ।
सुविभ्रमप्रेरितमानिकार्यं
विचिन्तयामास च पाण्डवद्विट् ॥ ४३ ॥

तदैव कर्णप्रमुखान्विचार्य
सुयोधनो निश्चितवान्मदान्धः ।
योद्धुं च धूर्तस्तु विराटराजं
श्रियं तदीयामपहर्तुमिच्छन् ॥ ४४ ॥

त्रिगर्तराजं दिशि दक्षिणस्यां
नियुज्य तद्गोग्रहणार्थमादौ । ' हृ
उद्दण्डवीर्यैः सह दण्डयात्रां
गर्वेण पश्चात्स्वयमादिदेश ॥ ४५ ॥

गाः काल्यमाना इति तैस्त्रिगर्तै-
    राज्ञाय सद्यः सविराटराजः ।
अनीकमारादरुषत्परस्य
    चम्वा महत्या सह वीरयोद्धा ॥ ४६ ॥

भीमेन मुक्तस्त्वथ रात्रियुद्धे
    विराटराजो रिपुभि र्गृहीतः ।
भीमेन बद्धोऽपि युधिष्ठिरेण
    तथा सुशर्मा कृपया विमुक्तः ॥ ४७ ॥

आशामुदीच्यामपि धार्तराष्ट्रै-
    रपाह्रियन्तेति निशम्य गावः ।
योषित्समक्षं रणघोषमुच्चै
    र्वैराटिराक्रोशदतीव भीरुः ॥ ४८ ॥

बृहन्नलैषा विजयस्य पूर्वं
    वनं दिधक्षोः किल खाण्डवाख्यम् ।
चकार सारथ्यमविह्वलैव
    सूतस्य कर्मण्यथ सा नियोज्या ॥ ४९ ॥

इदं तु सैरन्ध्रिवचो निशम्य
    स्वस्रा तदैवोत्तरयोत्तरः सः ।
आनीतमेकं कवचं त्वयच्छ-
    द्बृहन्नलायै विजयाय युद्धे ॥ ५० ॥

पाञ्चालिकार्थं सखि कौरवाणा-
  मुपाहर त्वं वसनानि तेषाम् ।
बृहन्नले पैरवमानितां ता-
  मनुस्मरन्ती द्रुपदस्य पुत्रीम् ॥ ५१ ॥

इत्युत्तरायास्तु निशम्य वाचं
  बृहन्नला प्रत्यवदत्तदानीम् ।
सहोदरे जेतरि ते रिपूणां
  को नाम भारो मम भूतलेऽस्मिन् ॥ ५२ ॥

इति प्रदायोत्तरमुत्तरायै
  सहोत्तरेणैव ततः प्रतस्थे ।
उद्घुष्यमाणो जयशब्दमुच्चैः
  वैराटिरप्याहवभूमिमाप ॥ ५३ ॥

क्रेंकारवं तत्र महारथानां
  वैराटिराजौ गजबृंहितं च ।
ज्यानां च घोषं धनुषां च टंकां
  शुश्राव भीरुर्हयहेषितं च ॥ ५४ ॥

रथादवप्लुत्य स वेपमानो
  दुद्राव गेहाभिमुखं भयेन ।
पलायमानं तमनुप्रधाव-
  न्निवर्तयामास परंतपोऽपि ॥ ५५ ॥

अत्यन्तभीरुर्भयविह्वलोऽसौ
विराटराजस्य सुतस्तदाऽऽह ।
बृहन्नलां दीनवचोभिरित्थं
सस्वेदगात्रः परिदह्यमानः ॥ ५६ ॥

बृहन्नले मृत्युमुखे सखि त्व-
माकृष्य न प्रक्षिप सांप्रतं माम् ।
भवामि नाहं कृतशस्त्रविद्यः
स्त्रीनिर्विशेषोऽस्मि रणेष्वशक्तः ॥ ५७ ॥

अस्मान्निवर्तस्व विचिन्त्य भावि
व्यायामबाहुल्यरणादपि त्वम् ।
जीवन्हि भद्रे पुरुषस्त्वनन्यां
भद्राणि संपश्यति धर्मबुद्ध्या ॥ ५८ ॥

हरन्तु कामं कुरवस्तु गावः
सर्वास्तथान्यद्धनमस्मदीयम् ।
भवन्ति सर्वे कुरवो महार्हाः
धने हृते मे तव नात्र कार्यम् ॥ ५९ ॥

तेभ्यो नमोवाकमतः प्रयोज्य
निवर्तयास्माद्धृदयं रथं च ।
श्रद्धा यदि स्याचव योद्धुमेतान्
विसृज्य तन्मां विहरात्र युद्धे ॥ ६० ॥

वैराटिमेवं प्रलपन्तमग्रे
प्रयाचमानं च पलायनाय ।
हस्ते गृहीत्वा विजयो यमाये
संप्रेरयन्नेव रणाय धीमान् ॥ ६१ ॥

उद्घुष्य मध्ये कथमङ्गनानां
मध्ये रिपूणां त्वतिकातरोऽसि ।
यः शत्रवे दर्शयति स्वपृष्ठं
भयात्प्रधावन्स विनाशमेति ॥ ६२ ॥

अद्राव्य शत्रूनविजित्य शस्त्रै-
रस्मात्प्रदेशादनिवर्त्य धेनूः ।
निबोध नाहं तु निवर्तयेयं
रथं कुमारेति ममैष सर्गः ॥ ६३ ॥

योद्धुं स्वयं नोत्सहसे यदि त्वं
प्रदेहि सूत्त्वमधुना हयान्मे ।
अहं यथाशक्ति जयं समीप्सु-
र्मदान्धदुष्टान्प्रहरामि शत्रून् ॥ ६४ ॥

आरोपयामास रथं पुनस्तं
प्रशान्त्वयन्नुत्तरमात्मशक्त्या ।
स्मृत्वाऽऽज्ञनेयं किल युद्धभूम्यां
सज्जो बभूवात्मरिपून्स योद्धुम् ॥ ६५ ॥

तमङ्गराजो बहुधा तथाविधं
दृष्ट्वाऽथ सैन्येषु विकल्पयत्सु ।
उवाच गांगेयमुदात्तभावं
करेण निर्दिश्य बृहन्नलाख्यम् ॥ ६६ ॥

तं क्लीबरूपं पुरुषं महारथे
गांगेय पश्यात्मदृशा महात्मन् ।
सूतद्वितीयं सवितृप्रतापं
तेजोच्चयेनावृतगात्रयष्टिम् ॥ ६७ ॥

षण्डोऽपि पाण्डुसुत एव भवेत्स जिष्णुः
प्रच्छन्नवेष इह नूनमसौ विभाति ।
कोऽन्यः पुमान् गरुडवाहनमन्तरेण
द्रष्टुं मनागपि महाफणिनं क्षमेत ॥ ६८ ॥

क्रोधाग्निं चिरसंभृतं सपदि संजातं तु संकर्षणा-
द्भीष्मोऽप्यत्येव पराक्रमेण स हठाद्रमासु शक्त्या शरान् ।
कौन्तेयं प्रतियोद्धुमत्र भुवने को नाम शक्नोत्यमुं
संपश्यास्य नियन्त्रणप्रवकृतं शार्दूलविक्रीडितम् ॥ ६९ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
सप्तदशः सर्गः ॥

अष्टादशः सर्गः

दुर्योधनः समाकर्ण्य भारद्वाजस्य तद्वचः ।
इत्थं प्रत्यभिचिक्षेप बुद्धिभिन्नं तु मन्दभाक् ॥ १ ॥

आचार्यस्येत्थमस्थाने तर्हि स्यात् परिदेवितम् ।
अयुक्तावसरे पार्थो व्यक्तरूपी भवेद्यदि ॥ २ ॥

उत्साहो भज्यते नूनं परपक्षप्रशंसया ।
अस्माकं वीरयोद्धृणां युयुत्सूनां रणोन्मुखे ॥ ३ ॥

उपक्रमोपसंहारवैरूप्यमिव सम्भवेत् ।
दुर्वादिसमये वाक्यं भारद्वाजस्य तेऽधुना ॥ ४ ॥

तदनु प्राह कर्णोऽपि सर्वांस्तानवलोकयन् ।
भवतामपि सर्वेषां जायते वेपथुः कथम् ॥ ५ ॥

भीतिरेवात्र युष्माकं भीरूणामाततायिनम् ।
नूनं सिंहीकरोत्येव नैव तस्य पराक्रमः ॥ ६ ॥

सर्वे यूयं समं गोभिर्हस्तिनामभिसर्पत ।
वयं पार्थमपार्थं वा वारयामो न संशयः ॥ ७ ॥

श्रुत्वा राधेयवाक्यं तत्सत्यं प्रोवाच गौतमः ।
अमुना साहसेन स्यान्न किंचिदपि ते फलम् ॥ ८ ॥

कथं किरीटिना योद्धुं महेशसहयुद्धृणा ।
आशंससे त्वमेकाकी महेन्द्रसहकृत्वना ॥ ९ ॥

तव स्पर्धा तु पार्थेन नूनं नाशाय ते भवेत् ।
स्पर्धा मत्तगजस्यापि भवेत्सिंहेन कीदृशी ॥ १० ॥

न्यक्कारेण गुरोर्द्रौणिः क्रुद्धः सोऽपि तमब्रवीत् ।
दृश्यतां कुरुराजस्य परिच्छेदविदग्धता ॥ ११ ॥

स्थानेऽस्थाने च गर्विष्ठो गुरुत्वरहितोप्यसौ ।
युद्धधर्मानभिज्ञश्च बहुभाषी च वर्तते ॥ १२ ॥

विशेषज्ञानशून्योऽपि कार्येषु विमुखः सदा ।
राधेयो कुरुराजस्य पूजास्थानं भवत्यसौ ॥ १३ ॥

परं परीक्ष्य कर्तारोप्याप्तवाचोऽपि कर्मठाः ।
पुरोभागिन एवास्य संवृत्ताः संततं वयम् ॥ १४ ॥

पित्तोपहतचित्तानां मधुरं चास्ति तिक्तकम् ।
सर्वं स्वभावदुष्टस्तु दुष्टमेवावगच्छति ॥ १५ ॥

प्रत्युक्तया वा किमुक्तया वा भीताःस्मः सर्वथा वयम् ।
युद्ध्यतां कुरुराजार्थे सोऽङ्गराजः प्रतापवान् ॥ १६ ॥

कोलाहलायमानेषु तेष्वित्थं स पितामहः ।
सर्वान् तान् सान्त्वयामास सौम्यवाक्यैस्तदा सुधीः ॥ १७

क्षाम्यत्वाचार्यवर्यात्र क्षाम्यन्तु च तथेतराः ।
कलहो युद्धकालेऽस्मिन्नयुक्तश्चेति मे मतिः ॥ १८ ॥

आचार्य भवतो वाक्यं पथ्यं तथ्यं च वर्तते ।
उत्तेजनार्थं वीराणां राधेयोप्येवमुक्तवान् ॥ १९ ॥

तावत्सोऽभूदथ क्रुद्धो यावदग्रे परंतपः ।
कर्णं कर्णान्तविश्रान्तलोचनाभ्यां व्यलोकयत् ॥ २० ॥

निजरूपं समासाद्य तस्थौ शूरस्तदार्जुनः ।
संगृह्य स्मरणेनैव शम्याः स्वायुधसंचयम् ॥ २१ ॥

तद्रथे युयुजे धीरः केतनं कपिलक्षणम् ।
अन्तः स्मरन्हनूमन्तं सर्वत्र जयहेतुकम् ॥ २२ ॥

नियुक्तवान्स गाण्डीवी वैराटिं सूतकर्मणि ।
स्वयमेकरथो धीमान् पद्रथानमियुक्तवान् ॥ २३ ॥

भीष्मद्रोणादिमान्येभ्यः प्रतियोद्धृभ्य एव सः ।
नमस्काराशुगानाशु गुरुभक्तः प्रयुक्तवान् ॥ २४ ॥

पार्थयोगेन संतुष्टः शङ्खास्स भयमाप्नुवन् ।
उत्तरस्तु द्विभावोऽभूत्गङ्गायमुनयोरिव ॥ २५ ॥

दुर्योधनस्य सैन्येषु क्षुभितेषु पुनः पुनः ।
पितामहस्तु पार्थानां प्रतिज्ञाकालमब्रवीत् ॥ २६ ॥

द्वौ द्वावित्यतिपासौ च पञ्चमे पञ्चमे समे ।
ज्योतिषामतिचारेण भवतः सर्गमण्डले ॥ २७ ॥

व्यतीताः पञ्चमासाश्च वर्षाश्चापि त्रयोदश ।
प्रकाशयेत्कथं धीमानकाले च स्वमन्यथा ॥ २८ ॥

जिष्णुर्नैव निवर्तेत सर्वदापि जयं विना ।
नातः सम्भावना युक्तं वदंशप्रतिपादना ॥ २९ ॥

पितामहस्य भीष्मस्य तद्वाक्यं न्याय्यमप्यसौ ।
दुर्योधनस्तु लोभेन तथ्यं तन्नाभ्युपागमत् ॥ ३० ॥

ततो बलैकदेशेन प्रतस्थे धेनुभिः समम् ।
कर्णवाक्यानुरोधेन मूढः स्वनगरं प्रति ॥ ३१ ॥

अथ प्रदर्शयामास कराग्रेण परंतपः ।
तं तं रथं विपक्षाणामुत्तराय कपिध्वजः ॥ ३२ ॥

रथ एष तु कर्णस्य हस्तिकक्षाङ्कितध्वजः ।
पश्य पश्यात्र सेनाग्रे दृश्यते स्पष्टमेव यः ॥ ३३ ॥

आचार्यस्य रथस्त्वेषथमूमध्येऽत्र दृश्यते ।
वेदिध्वजेन वैराटिन् भ्राजमानो महात्मनः ॥ ३४ ॥

उत्तरात्तैव पश्यायमश्वत्थाम्नो धनुध्वजः ।
वाहिनीरुत्तरेणैव स्यन्दनस्तु समीक्ष्यते ॥ ३५ ॥

तस्मात्पश्चात्तु संपश्य तालध्वजमनुत्तमम्
अस्मत्पितामहस्यासुं स्यन्दनं शीघ्रगामिनम् ॥ ३६ ॥

शत्रुपक्षस्थानित्थमेकैकमपि निर्दिशन् ।
पार्थो व्यापारयामास परितस्तस्य वीक्षणम् ॥ ३७ ॥

उत्तरं प्राह पश्यन्तं संभ्रमेण धनंजयः ।
दक्षिणां तत्क्षणं धीमान् हस्तेन निर्दिशन्दिशम् ॥ ३८ ॥

प्रधावन्दृश्यते योऽसौ दूरतः सर्पकेतनः ।
रथोऽस्माकमरातेःस्यात् धार्तराष्ट्रस्य दुर्मतेः ॥ ३९ ॥

भीतोऽस्मान्वञ्चयन्मन्ये चोरधर्मोऽपसर्पति ।
गोभिः सार्धमनेकाभिर्न हि युद्धं निरामिषम् ॥ ४० ॥

चोदयाश्वानतः शीघ्रं दुरात्मा यत्र वर्तते ।
इति तं त्वरयन्धीमान् पुरतोऽगाजवेन सः ॥ ४१ ॥

तमेवार्धपथे चोरं न्यरौत्सीत्परिपन्थिनम् ।
गुम्भारवेण गावस्तु न्यवर्तन्त पदं स्वतः ॥ ४२ ॥

आशङ्क्यात्याहितं तस्य कुरुराजस्य तत्क्षणम् ।
सन्नद्धा युगपत्तस्थुस्तमावृत्य महारथाः ॥ ४३ ॥

धाराधरोऽतिधाराभिस्ताडयन्निव वार्षिकः ।
तान् रुरोधास्त्रधाराभिरविच्छिन्नाभिरर्जुनः ॥ ४४ ॥

शताङ्गान् छिन्नभिन्नाङ्गान्हस्तिनो ध्वस्तमस्तकान् ।
दारिताङ्गांस्तुरङ्गांश्च शितैर्दिव्यैः शिलीमुखैः ॥ ४५ ॥

पत्तीः कृत्तास्तथा तन्वन्वितन्वन्विमलं यशः ।
दुःशासनादिदुर्बुद्धीन्दूरदूरं पलाययन् ॥ ४६ ॥

अपगमय्य गाण्डीवी भीष्मादीन्नातिपीडितान् ।
पश्यत्येव तथा कर्णे भ्रातरं तस्य मारयन् ॥ ४७ ॥

क्षणार्धेनाभिदुद्राव दुर्योधनमरिंदमः ।
स्मृत्वा तद्दर्शनेनैव सभायुत्तं प्रियां च ताम् ॥ ४८ ॥

कोपात्प्रज्वलितोभूत्सः श्वेतवाहस्तदाहवे ।
हव्यवाहो यथा कुण्डे दीप्तिमानाज्यधारया ॥ ४९ ॥

गाण्डीवान्निःसृतान्बाणान् पुङ्खानुपुङ्खवर्तितान् ।
अधावद्विमुखः पश्यन् कौरवो गौरवं विना ॥ ५० ॥

पृष्ठं प्रदर्श्य धावन्तं दुर्योधनमतिद्रुतम् ।
आबभाषे वचस्तीक्ष्णमर्मर्पण धनंजयः ॥ ५१ ॥

रे रे सभिकशौण्डीर पाञ्चाली न भवाम्यहम् ।
अवापो नायमक्षाणां शरपातानवेह्यमून् ॥ ५२ ॥

चित्रसेनस्य जेतास्मि द्यूतदासोप्यहं तव ।
पश्य दिक्पालदत्तानां दिव्यास्त्राणां गतिं मनाक् ॥५३॥

जिष्णुं गाण्डीवधन्वानमवजानीहि दुर्मते ।
तव दुर्योधनस्यैतन्न युक्तं तु पलायनम् ॥ ५४ ॥

पार्थः परिहसन्नित्थमाबभाषे तमुत्तरम् ।
कौरवांस्तान् रिपून्सर्वान्मोहनास्त्रेण मोहयन् ॥ ५५ ॥

भीष्मं त्वं प्रतिघातज्ञं वर्जयित्वा तव स्वसुः ।
पाञ्चालिकार्थमन्येषां वासांस्याहर सत्वरम् ॥ ५६ ॥

निष्कृतो लब्धसंज्ञोऽभूदुत्तरेण तथाकृते ।
तानवोचच्च भीष्मादीन् धार्तराष्ट्रः सुयोधनः ॥ ५७ ॥

सर्वैरपीह युष्माभिः किमित्याजावुदासितम् ।
भवद्भिरतिविश्वस्तैः कालेऽस्मिन्वञ्चितो ध्रुवम् ॥ ५८ ॥

सुयोधनो वदन्नित्थं "ब्रूहि कुत्र गतं त्वया" ।
भीष्मेणैवमधिक्षिप्तः प्रतस्थे स्वपुरीं तदा । ५९ ॥

मकुटं तु विपाठेन किरीटी पाटयन्क्षणम् ।
शम्यामस्त्राणि निक्षिप्य छन्नरूपोऽभवत्स्वयम् ॥ ६० ॥

बृहन्नला पुनर्भूत्वा समेतः स जयश्रिया ।
जिष्णुर्वैराटिना सार्धमभ्यगान्नगरं सुधीः ॥ ६१ ॥

संग्रामस्थं सुतं श्रुत्वा विराटः प्रविशन्पुरम् ।
ऐच्छत्प्रेषयितुं सैन्यं तरसाह्वाय महीपतिः ॥ ६२ ॥

आगच्छन्तं तदा दूतैर्विदित्वा विजयेन तम् ।
सुतं प्रतीक्ष्य संतुष्टस्तथा तस्थौ चिरं नृपः ॥ ६३ ॥

विराटः सह कङ्केन दीव्यन्नक्षैः स्मिताननः ।
प्रशशंसात्मसूनोस्तद्धीरकर्म रणाङ्गणे ॥ ६४ ॥

प्रत्युक्तवान्क्षणादित्थं विहसन्निव पाण्डवः ।
बृहन्नलासहायस्य सूनोर्नैवेदमद्भुतम् ॥ ६५ ॥

मम पुत्रमतीत्य त्वं कथं षण्डं प्रशंससि ।
इत्युक्त्वा पाशकेनासुं ताडयामास भूपतिः ॥ ६६ ॥

द्रौपदी रुधिरं तस्य नासाद्वारेण निःसृतम् ।
झटित्यत्र प्रधावन्ती पात्रेऽगृह्णात्पतिव्रता ॥ ६७ ॥

अथागतः सुतःपित्रा "व्यजेष्ठाः कौरवान्कथम् ।"
इति पृष्टः स तु प्राह गोपयन्नर्जुनं तदा ॥ ६८ ॥

वीरोचितं न संग्रामे किमप्याचरितं मया ।
अतीव कोऽपि चिक्रीड देवपुत्रस्तदाहवे ॥ ६९ ॥

तेषां-वासांसि वैराटिः कौरवाणां हृतान्यथ ।
प्रतिश्रुतान्यदात्स्वस्रे पूर्वं तेन रणाद्यथा ॥ ७० ॥

दृष्ट्वाऽन्येद्युः स कङ्कादीन्विराटः प्रविशन्सभाम् ॥
वराहांसनमध्यस्थान्पार्थेभ्यः कुपितोऽभवत् ॥ ७१ ॥

महतां स्थानमारोढुं स्वच्छन्दं कथमर्हथ ।
मात्स्यवाक्यमिदं श्रुत्वा प्रत्युवाच धनंजयः ॥ ७२ ॥

ननु राजन् समीचीनमुक्तं तु भवताधुना ।
वासवार्धासनार्हस्य नार्हमेवेदमासनम् ॥ ७३ ॥

सप्रश्रयं क्षणं प्राह पितरं तावदुत्तरः ।
कोपस्त्वेतेषु मान्येषु न प्रयोज्या कदाचित् ॥ ७४ ॥

तात प्रच्छन्नरूपेषु कल्पवृक्षेष्वसाम्प्रतम् ।
गृहपटोलिकावृत्तिर्दारुणेयं हि साम्प्रतम् ॥ ७५ ॥

इमां बृहन्नलां विद्धि वीरयोद्धारमर्जुनम् ।
योऽयं स एव गन्धर्वो विचिक्रीड रणावनौ ॥ ७६ ॥

भूयोऽप्युवाच तान् दृष्ट्वा वैराटिः पञ्चपाण्डवान् ।
अज्ञानाचरितं मर्त्यैर्नार्हत्येव विमर्शनम् ॥ ७७ ॥

मर्षयन्तु भवन्तोऽस्मदपचारान्वचःकृतान् ।
इत्युक्त्वा सोऽब्रवीत्पित्रे पुनस्तेषां यथार्थताम् ॥ ७८ ॥

विराटराजोऽपि निशम्य तादृशं
वचः सुतास्याच्च यथा यथार्थताम् ।
तथैव तेषां चरितानि कानने
कृतानि तुष्टोऽभवदात्मना भृशम् ॥ ७९ ॥

मदेन सावज्ञमवेक्षिता मया
न सांप्रतं सन्त्युपलाः कदाप्यमी ।
परं महार्हा मणयस्तु सन्ततं
विचिन्तयन्नित्थमुवाच मात्स्यः ॥ ८० ॥

अहं तु पाण्डोस्तनयान्महामणीन्
नदृष्टवानात्मविकारहेतुना ।
ररक्ष गन्धर्वपतिच्छलेन मां
स एव भीमः किल कीचकान्तकः ॥ ८१ ॥

इति ब्रुवन्धर्मसुतं महीपतिः
समेत्य तं प्रार्थयते स्म वाञ्छया ।
सुतां तु जायार्थमिमां धनंजयः
प्रतीच्छतु श्लाघ्यतमोऽयमुत्तराम् ॥ ८२ ॥

मदीयशिष्यां गृहिणीपदे कथं
सुतां तवारोपयितुं समुत्सहे ।
ग्रहीतुमिच्छामि परं स्नुषापदे
क्षमस्व राजन्निति जिष्णुरब्रवीत् ॥ ८३ ॥

शुभे मुहूर्ते सविधे महात्मनां
वरां वरार्हामभिमन्युरुत्तमः ।
सुधीः सुभद्रातनयः प्रतापवा-
ननुत्तमां तामुपयेम उत्तराम् ॥ ८४ ॥

विलोक्य तस्मिन् सुदिने समायां
सुखोपविष्टानुपदेशरीत्या ।
विचिन्तयन् भाविकुलं कुरूणां
मिताक्षरैरेवमुवाच कृष्णः ॥ ८५ ॥

पुष्पं यथा वृक्षमलंकरोति
यदस्ति वृक्षस्य च बीजहेतुः ।
कुलं वधूरत्नमलंकरोति
तथैव हेतुश्च कुलाभिवृद्धेः ॥ ८६ ॥

द्रुमेषु पुष्पाणि बहूनि सन्तु
नूनं फलं कानिचिदेव दद्युः ।
वध्वस्तु वंशेऽस्य भवन्त्वनेका
वंशाभिवृद्धेरियमेव हेतुः ॥ ८७ ॥

तथा समाप्ते तु विवाहमङ्गले
ग्रहैर्विमुक्तस्तपनो यथाम्बरे ।
उपप्लवाख्ये स पुरे सुखं महान्
स्वबन्धुवर्गैरवसद्युधिष्ठिरः ॥ ८८ ॥

महाकाव्यमिदं रामसुब्रह्मण्यकृतं शुभम् ।
पुरतः परितोषाय न्यस्यते विनयात्सताम् ॥ ८९ ॥

प्रशस्तमष्टादशपर्वभारतं
निरूपयन्नेव तथा प्रणीतवान् ।
इदं महाकाव्यममुमाप्रचोदना-
ज्जनोऽयमष्टादशसर्गसंस्कृतम् ॥ ९० ॥

सदा विपश्चित्सुकलाधरे कलाः
मनोहराः पश्यति दोषवत्यपि ।
न राजहंसः पयसोऽम्बुमिश्रितात्
कदापि गृह्णाति जलं पिपासया ॥ ९१ ॥

इति श्रीरामसुब्रह्मण्यविरचिते धनञ्जयविजये महाकाव्ये
अष्टादशः सर्गः ॥

॥ समर्पणम् ॥

आदाय सत्काव्यमयाज्जनोऽयं
रत्नाकराद्रत्नचयं महार्हम् ।
अस्मिन् महाकाव्यसुवर्णपात्रे
समर्पयत्यत्र विनम्रशीर्षः ॥ १ ॥

गुणप्रभूतेऽपि सदैव काव्ये
पश्यन्ति दोषैकदृशस्तु दोषान् ।
आशीविषाः किं विषमन्तरेण
क्षीरं निपीयापि वमन्ति मूर्खाः ॥ २ ॥

अभ्यर्थये यद्यपि सन्ति दोषा-
स्तथापि गृह्णन्तु गुणान् गुणज्ञाः ।
क्षारं निपीयापि जलं पयोधेः
सत्यं ददत्येव पयः पयोदाः ॥ ३ ॥

9 Once the kind hearted Vyasa appearing like the moc as his eyes were delightful like the moonbeams, thought abo Kauravas, Pandavas and his other relatives without any spec attachment

10 Then he decided to speak to his grandsons desirous bringing about unity among the relatives viz Kauravas ai Pandavas, the virtuous and the non virtuous

11 He started from the snowclad mountain like the flo of the river (Ganga) to the capital of Kauravas in order to inculca principles of Dharma to those non-virtuous Kauravas in person

12. Good deeds appropriate to place, time and situatior sprout forth as fortune in future Forgetting this intelligent say ing if a person does a deed (as he likes) he falls down (from h position) bereft of fortune

13 Under the influence of the evil designs of his wicke uncle this wicked person (Duryodhana) tilting his shoulder to on side forgetting the propriety did not receive that great grandfathe even by words

14 Thereafter with an agitated heart that great Sag started only after cursing Duryodhana thus "Ah, cruel, sinfi wretch !!! Bhima will surely break your thigh"

15 Having thought for a while the Champion of 'Monism went very fast to see his grandson the affectionate Dharmaputr who was living in 'Dvaita' forest with his wife and brothers

16 Drinking with his eyes that great sage who was coming at a distance that virtuous son of Pandu going forward in al haste with his brothers received him with the only materials of worship namely tears

17 Bathing that respectful grandfather with streams of devotion that son of the God of 'Dharma' having given to the great sage of self control, water for washing his feet and edible fruits of the forest as eatables told thus

18 Oh Great Lord, the relative of the distressed, welcome to you. We have indeed, become blessed with your grace

Does not the moon shine with discs of lustre at night due to the contact of the Sun's rays?

19. You are the sun-rise for the lotuses that are asleep, a ventilator of moon light in the darkness of grief and a ship of inspiration in the ocean of bondage. For us, you have spontaneously become the cause of prosperity.

20. For what purpose were the chronicles (Puranas) and the rules of Metaphysical Science written by you—Surely the deeds of the good bestow prosperity to the people at the appropriate moments.

21. Where is delution of the mind when real knowledge shines? When there is a peacock where is fear from serpents? From where comes grief to those persons who are under your protection? Saying thus he fell at his feet.

22. Having raised him up with the words 'get up my boy' he embraced Dharmaputra with his arms. He also spoke forth in anger to Dhuryodhana, having reached him by his mind, thus 'Ah! Duryodhana, idiot, are you satisfied'?

23. Shampooing the head of Dharmaputra, of his own accord, with his hand for a long time with tears in his eyes that Great Soul passified him out of compassion in a few words.

24. "Enough of your grief. Prosperity will favour you". With these words he patted him. That Sage of great fore-sight then told them thus, having embraced the other grandsons also in a similar way.

25. Mountain Himavan is, indeed, great even though his components are Snow, Serpents and beasts of prey, because he, the knower of virtues, supports the Indrakila peak, the repositary of all goodness, deserved to be tested and observed by Indra.

26. Good persons call this peak by the name 'Saisira' as he is cold. They call this peak whose lofty head is looked upon with all respects by Gods also by the name 'Mahendra Saila' as Mahendra is moving about (on the slopes) of this great peak.

27. As the branches of the trees growing on the banks of the (mountain) rivers are moved (this way and that way) by the

36. Goddess Saraswathi with her form of sound fixed her abode here desirous of living for ever to accomplish her goal seeing plenty of materials for good poetry in this peak.

37. Seeing varieties of attractive objects conducive to prosperity Goddess Lakshmi greatly attracted settled permanently on the lotuses in the lotus ponds of this mountain.

38. Even then guests are not going there. The abode of divine persons is not seen. Neither the horse-faced men (Kinnaras) nor men are living there. Great, indeed, is the prowess of the weilder of the 'Pinaka' bow.

39. It is there, the son of Indra (Arjuna) must go and propitiate 'Hara' adorned with the crescent moon, by entering into penance. He must get the 'Pasupatastra' alone from that Pinaka bowed one for the future success in battle.

40. Having told thus that merciful great One gave an effective 'Mantra' (Spell) to that deserving Arjuna just as giving good colours (also gold) to an artist for bringing out a desired object.

41. Arjuna, thus got from his grandfather, out of affection, a rare 'Mantra' known as 'Prati smrti'. By the power of that spell he grew up in strength immediately.

42. In order to accompany Arjuna who has started from there, Vyasa, the Revered immediately created out of his divine power a Yaksha as his companion and disappeared from there at once.

43. On the way Indra taking the form of a great Brahmin received Arjuna, his affectionate son. Even after taking a place in heaven (death) there is still the continuation of the affection in our father and forefathers towards their sons.

44. "Oh, intelligent boy, there may be fear of impediment in the course of your austerities. Therefore, day in and day out you must hold ready unfailing weapons when you are in that mountain." Having said thus he returned to the heavens.

45. On reaching that mountain, having crossed the entire distance in a short time in the company of that Yaksha with the

power of that hymn, Arjuna started doing penance on an elivated plane on its slope

46 Having controlled the five senses by the mind and fixing his individual soul with the Supreme soul and entering into a state of perfect concentration by fixing his vision on the tip of the nose without diverting his looks elsewhere he saw the form of Siva

47 Formerly in order to get the hand of Subhadra, Arjuna pretended himself to be a Yogin in the Raivata hill But now he actually changed himself to be a Yogin desirous of getting 'Pasupatastra' for future prosperity

48 Having conquered the scorching heat of the sun, sitting amidst five blazing fires, that intelligent one without any agitation storing the power of his mystic 'Yoga' bathed well the five faced Siva with tears of bliss

49 During winter season, torrents of rain accompained with thunder were not able to move this great ascetic who has fixed his mental processes on the form of Siva Is he not the son of that god who has clouds as his vehicles?

50 Neither the cold winds nor the snowfalls nor the attractive side glances of the celestial water nymph (Urvasi) nor even the arrows of Cupid were able to disturb his penance

51 He did penance by eating very often only the grass known as 'Arjuna' without idling away the time in sports and sleep Therefore people call him Arjuna Even now that name is popular in the world

52 Arjuna passed on many days like this But neither Lord Siva nor the fruits of his penance was seen Therefore, without any lethargy, thinking in his mind Siva he decided to continue that 'tapas' without food till death

53 All the gods except Siva, even the 'Saptarshis' were greatly astonished seeing Arjuna s penance and expressed their wonder in songs to their heart's content their admiration and sympathy

54. But the universal mother Uma who is free to do things, on seeing this Arjuna who was bent upon doing penance without food unto death, moved by mercy, in order to bless him told her partner Siva (the controller of all individual souls) thus.

55. On a former occasion when the gods were fleeing on seeing the frightful 'Halahala' poison (emerging from the milky ocean) Your Lordship drank that poison to save the life of the innocent. In the same way let your lordship bless this my child also.

56. "Become full with nectar" with these words you blessed that moon who fell (crest fallen) on losing lustre on account of Daksha's curse. Like that bless this child of mine.

57. I also know that you gave protection to that forester who offered his eyes and bathed you with mouthful of liquor. Much in the same way protect this my child also.

58. With your might you saved the life of your devotee (from the god of death) the only son of the Sage Mrkandu when he prostrated at your feet with all devotion and fear. Like that, give protection to this my child also.

59. Indra on attaining "Sahasrayonithva' as the result of a curse (pronounced by the sage Gauthama) propitiated you with penance. There by, he was freed from the effect of the curse on account of your grace. In a similar way bless this my child also.

60. Nanda one of the foremost among your devotees and born of a poor out-caste resorted to the feet of the Lord of Chidambara (you). He also was given protection. Similarly protect this child of mine.

61. Even after listening to this pitious weiling why is it that he does not give a reply. I presume, that 'Sambhu' is not an ocean of mercy (as he is supposed to be). Let the good call him (hereafter) a pillar (Sthanu).

62. I know, Oh Sambhu, your cruelty. Did you not strike my son with your trident. Cupid my relative also was burnt with the fire of anger emerged from your (third) eye.

63 He (Siva) blessed the ten-headed Ravana and other demons who were unrighteous and wicked But he does not see this son of faultless character It is, indeed, wonderful

64 What effect is there of my lamentation or of my weeping or even of beating on my own face Who is there in the entire world with a mind full of compassion towards me as I am the most unfortunate person

65 On seeing the severe penance of this son I feel as if I am fallen in the fold of a whirl wind, as if my neck has been throttled, as if my head is whirling round and as if my very mind is broken

66 Know this true firm decision of mine? If this Dhananjaya dies like this (by doing panance) I will have to abandon this body also entering into the mystic fire of 'Yoga' like 'Sati'

67 Listening to these heart-touching words of his loving wife (Bhavani) Who was a bit agitated at heart, Sambhu (Siva) *began to speak to Uma (his wife) with the words don't speak* like this'

68 I know, Oh auspicious one, your mental process has reached the top level of affection towards your son But why don t you know that I am also having a similar amount of affection towards my son

69 You may know that anger is the cause of war, obstacle to victory and capable of destroying the very person Even though he (Arjuna) is well educated, still anger may be there in a person born in the line of 'Prthu' in the war-caste (Kshatriya) and in a person who is bent on destroying his foes

70 In fact, anger is the seed of infatuation which is resposible for destruction Out of high infatuation and anger the lord of Lanka (Ravana) and the lords of the three Cities (demons) met with their end

71 Out of anger Nahusha kicked with his foot Agastya saying "Wriggle on, Wriggle on' Consequently he was cursed to become a wriggler (a serpent) and fell down on the earth taking the form of a serpent

72. A certain 'Brahmin' Chanakya by name was insulted in anger by Nandas (nine Nandas). Consequently those arrogant persons (Nandas) who were puffed up with pride, were killed with all the kith and kin by a "Maurya King" with the help of plots arranged by Kautilya (Chanakya)

73. *Listening to the words of Prahlada, his* father broke a particular pillar with his sword in anger. There upon, a form of man and lion (combined) rose from that pillar and killed that demon with his sharp claws.

74. Oh, lady of beautiful eye-brows! I know your compassion towards that son, as you are the mother of the universe. I also know that your affection towards your son has reacheds uch a level that you don't see his fault.

75. Even though he is firm in his decision and is doing such a great penance, even though he has conquered all kinds of wealth and is holding his bow (Gandiva) I will see to his prosperity only after removing his anger. Know me as a god who removes not only impurities but also all kinds of fault.

76. Oh respectful lady, on seeing your great motherly attachment towards the children I am now starting from here to that Indrakila mountain to protect that victorious son only *through your persuation.*

77. Listening to these words of that Lord who has an eye on his fore head, the daughter of the King of mountains controlled her anger, and told her lord Siva this much in loving words.

78. I also know your anger. Was not Cupid burnt by the fire *of your third eye* (out of anger)? Therefore, I beg that I may be permitted to accompany you from here.

79. *Hearing these words of the daughter of the king* of mountains the lord of all living beings immediately told that Goddess "Yes". That Gauri (Parvati) standing by the side of that foremost among the givers of boons ready to go to that mountain peak shone all the more.

80. Now that Siva (Puraripu) took the form of a forester with red eyes, with a number of sharp missiles in his hands, carrying on his shoulder a hard curved bow, shining like gold and looking at the daughter of Himavan with his side glances.

81. The daughter of Himavan also shone near her husband like lightning, possessed of a smiling countenance, holding her husband by his shoulder, with her tuft of hairs loosened and carrying on her breast a pair of potlike bosoms.

Canto II

1. Let the array of glances of the 'Kirata' couple bestow never-ending prosperity. Their glances melted by compassion are the abode of Virtues conducive to welfare and are ready to give shelter, protection and bliss to those who are frightened by the god of death.

2. Hara in the garb of a forester has now reached the Indrakila mountain with his spouse followed by persons resembling hunters possessed of attractive personality and shining with the same lustre.

3. That hunter Hara glittering with his tuft of matted hairs tapering upwards and emitting lustre, in the company of his followers possessed of golden hue, shone in this forest region like the fire god who entered the 'Ghandava' forest.

4. The moment he heard about Dhananjaya's attempt, that evil-minded Suyodhana decided out of erroneous hope to prevent him through witch-craft from doing penance.

5. So in order to accomplish his desire he sent a demon Muka by name who took the form of a boar to kill Arjuna in his penance grove.

6. The 'Kirata' couple has already come with a view to kill Muka who was roaming about violently in the garb af a boar as if under a spell. Thus their arrival is for giving protection to the great son of Indra bestowing on him a reward.

7. By casting suddenly on all sides his deliberate piercing look at every moment and producing often the sound of frightful grunt this demon sprang forward.

8. "Here he goes" thus pointing out with his hand that Kirata (Sankara) *ran swiftly following him. Surpassing him who* was thus running fast that demon in the form of a boar gallopped with great speed.

9. At that time Hara following very fast that demon who *was running in front looked as if he took that form of* the Pinaka-bowed Kirata who once followed a deer.

10. That boar entering the great penance-grove of the son of Indra adventurously prompted by fate, ran towards that "Param-tapa" (Arjuna) *courting his* death.

11. The firm-minded Arjuna listened to the wild behaviour of the boar—the reverberating sound produced by his canine teeth, the sound of grunt emitted through the nostrils and the frightful roar coming from his throat.

12. Even though he was disturbed he was still a "Jitendriya" (a *person* who has control over his senses). He was not defeated *though he was awakened (abruptly). Remembering the words of* his father (Indra) he came out of his 'yogic' slumber.

13. On opening his eyes he saw that demon. Immediately *he took up his bow with a leap and sprang forward with an* arrow to wound that demon who was creating impediments to his concentration.

14. At that very moment he heard frightful and deep words uttered by a firm - minded person. "You born of an outcast, illiterate wretch! get away from this attempt. This is to be killed only by me."

15. The words of even that weilder of 'Pinaka' bow were ignored by Arjuna, the Savyasachi (one who can use both the hands with equal effectiveness in handling weapons) who was ready with an *arrow* in his hand. Simultaneously with that

arrow the forester (Siva) also dicharged an arrow. Both the arrows gushed forth towards that boar with equal speed.

16. Realising that form of the hunter to be that of "Mrtyum jaya" (one who has subdued Mrtyu the god who takes the life of all persons) Mrtyu became frightened and ran in great speed to take shelter under that Muka remembering the hard hit experienced at his hand on a former occasion.

17. Having produced a pitiful grunt accompanied by deep and long sound, that demon became quiet like a saint. Feeling the death pain he went away following the 'Mrtyu' (the idea is, Muka is dead).

18. That forest itself became quiet when the demon Muka went away with 'Mrtyu' (i.e. died). The bristling sound of the streams was not heard. The chirping of birds like siwands ceased to be heard in that forest.

19. When that Demon was hit by Arjuna the hunter becoming highly infuriated and looked at Arjuna in great anger marked by the throbbing of his nether-lip.

20 That hunter Sankara threatened Arjuna with sharp words thus "Criminal that you are, how could you hit that boar as it was chased forward by me".

21 "I am qualified to kill that beast as it is the law of this forest. The beast was found out by me first and it was chased and hit by me first".

22 "We are the inhabitants of this forest. I am the king who controls this forest. Oh, Sage ! without my permision you have entered this forest in a period of adversity.

23. You have entered this forest (through the back doors) like a cat. The moment you entered you killed a boar. You are guilty of these two charges A guilty person must be punished".

24. Listening to Siva's argument defending his 'Svadharma' Arjuna who knew the timely action, and who was desirous of winning the other and who was always hungry in destroying his

foes gave his reply to that foe of Cupid (Siva) whose face was attractive in a back-ground of matted hairs.

25. My coming here as a guest is to get concentration for penance without any kind of impediment. Is this the way a guest is honoured here that he is not respected even by words?

26. "Where is your divine golden form and where are the hot words contrary to that form? In these days of Kali man must not be appreciated by his outward attainments.

27. "The first duty of a king is to give protection to the innocent penance-doers. At any time he must not be murdered in his penance grove. You are speaking very high of your 'Svadharma' but I wonder, that you are not practising the same.

28. "You are the sinner (here) wicked and depressed among men. Your murmur, here, is in vain. I am the son of Pandu and therefore, a sharp arrow has been discharged by me intelligently.

29. "He came in haste to kill me and therefore, he was killed by an arrow discharged by me. The duty (Dharma) of a Kshatriya has been laid down like that and accordingly I deserve to send an arrow".

30. Then Siva began to inflame anger in Partha (Arjuna) gradually with sharp words just as the forest fire in a forest by wind and the sacrificial fire by pouring ghee.

31. It is heard that your chaste mother has given birth to those sons through illicit lovers. Just as your mother has many husbands, the daughter of the Panchala King also has many husbands and still she is a 'Sati' (Chaste).

32. On listening to that great insult given by Siva, Arjuna (Parámtapa) became highly enraged towards him (Siva) and mounted an arrow (on his bow) saying "Oh, Sinful forester, I am now hunting after a deer and you are that deer".

33. Siva in that form of a forester stood still like a pillar. Looking at him with his piercing eyes, he assimilated (within

him) the arrow discharged by the son of Kunti in a very short time as he is always on the alert.

34. *Having caught hold of other arrows also discharged by* that clever archer (Arjuna), the Pinaka-bowed one (Siva) told *him with a smile "Quick, again and again discharge sharp* arrows at me".

35. "Oh hunter, let these unfailing and heart-rending arrows resembling those of Mrtyunjaya be paralysed by you". Saying thus the son of Indra discharged arrows that were glittering like the rays of the sun.

36. These arrows also were in a similar way absorbed totally, within, by 'Samba', the life giver of the God of death. Even that skilled archer (Arjuna) stood still with all wonder, dispirited due to the powers of Siva.

37. Seeing that great lustrous form standing still like a pillar without any (wound) cut he analyzed for a moment that form and thought about Siva with a keen foresight in order to know all about that form in reality.

38. "Is he a demon or a God, or Yaksha or the Lord Siva himself who has come here? It is even heard that the celestials who are moving about in the sky often visit this mountain.

39. Except Siva no one else is able to put up with these missiles discharged from my bow. Even this unfailing 'Gandiva' bow is not able to wipe off this hunter from the earth.

40. Let him be a God or a demon or an Yaksha excepting Siva. I will surely send him now to the great city of the God of death (a City that cannot be entered) through my arrows."

41 Thinking like this Partha sent his arrows presided over by the God of fire towards Siva who is in the habit of removing the sins of his devotees. These arrows spreading out their tongues of flames went forward and reached Siva in no time.

42. On reaching that God who is capable of removing all fears, the fire arrows with the impatient tongues (of flame)

merged with the eye of Siva's forehead and disappeared. Do not the rain drops merge with the water of the ocean and disappear?

43. The pair of unfailing quivers, containing never-exhausting arrows, became exhausted completely before the glances of the fire-eye. These two quivers were presented to Arjuna by the God of fire when the 'Khandava' forest was consumed formerly by fire.

44. "This person must be immortal. There is no doubt about it as he is swallowing all my arrows". Saying thus to himself Arjuna went forward to strike down 'Sankara' with the bow-stick, with all his inherent strength.

45. When he was attempting to thrash him by drawing Siva with the bow-string, the only remaining bow of Arjuna also was snatched off by Pinakin, the hunter.

46. Praying that One who is all-merciful towards true devotees and who is the enemy of Cupid, the son of Indra bereft of that bow, struck at Siva (the bull-bannered) with the sharp edge of his sword in great force.

47. When Siva, the almighty was thus struck on the head by Arjuna a true warrior, the world with all the living beings in it also were struck.

48. Before the scorching lustre (of Siva) the sword that was thus used, in vain, broke (into two) by itself. Then with trees and rocks Arjuna began to fight in great fury indiscriminately.

49. Enduring those trees and rocks, the Lord of Uma stood there firm like a rock. Even then Arjuna came forward to fight with Siva, of course, prompted by Siva himself.

50. Then with fumes in his mouth Arjuna hit Siva's face with his fists. Hara too hit him back who was attempting to win the race with his hard fist.

51. There arose the sound 'chata, chata' between those two persons who were hitting each other with their fist. The battle of Siva and Arjuna resembling that of two infuriated elephants appeared as if it (the battle) has taken a form.

14. Oh God of Gods, this fault of mine done in great fury out of sheer ignorance may be excused by you. Show me mercy, as you are an ocean of mercy.

15. With a befooled mind, several times arrows were thrown by me on you whose forms are worshipped even by those who are fit to be worshipped. Flowers are offered on that form (by devotees).

16. I scolded with cruel words you who must be extolled with the 'Sama' songs. I am ashamed to stand here before you as I am not qualified for that.

17. Yet excuse me Oh Sambhu. Tell me whom else shall I resort to. You are a reservoir of mercy. Look at me who have (completly) surrendered.

18. Oh Lord even if a small baby bites the bosom in the course of sucking the breast milk, does not his mother excuse that fault.

19. Oh God, if a child kicks with his feet the face of his father, does not his father excuse that childish fault.

20. I do not know either your real form or your wealth of beauty. Oh Lord of great intelligence, who his capable of discribing this graceful hobby of yours.

21. In describing your divine deeds even Ananda is not able to come to an end. Desirous of attaining equality with your splendour, the God of fire also is not able to find an end.

22. I bow before you. You are great among great men. You are the creator of even the creator of this universe. You are always cheerful and free from faults. You are of lustrous limbs.

23. You are always carrying Ganges at the tapering end of your hair-tresses for washing of the sins (of others) For bestowing comforts to the unhappy ones you are wearing moon on your haircrest.

24. To burn the wicked you are having fire-eye on your forehead. Oh, all-pervading one, you are having a pair of eyes to see the virtuous.

25. Oh great one, you have mouth to passify the poor with words and hands foı embracing the devotees.

26. You are holding a begging bowl not for begging at anytime but to make the wealthy persons in such a way that they would become generous.

27. 'Damaru' is carried by you for imparting to the virtuous persons the nature of Truth. A trident is also carried by you for destroying the sorrow (grief) of his devotees.

28. Surely your worthy feet have become a place of shelter for the devotees. A lotus blooms forth surely for the sake of the bees.

29. The river Ganges became purified by the mere touch of your head. Because of that, this great river has become capable of purifying the world.

30. The Divine Parvathi entered your body to make proper use of her energy. Fire was able to destroy the cities of the demons only through your eye.

31. I understand silver is born out of your left eye, gold came out of the eye of your forehead and gems came out of your right eye.

32. *The supreme energy flows* from and through you to other living beings, just as the magnetic power from one piece of iron to another.

33. On a former occasion, the daughter of a Pandya king (Tatataka) was defeated by you *with the help of Mohanastra.* She was able to *overpower* even the Lords of the directions in her sixteenth year.

34. Resorting to your left leg Bhavani (universal mother) kicked Yama in order to protect Markandaya of great intelligence and foremost among your devotees.

52 Seeing that kind of battle the earth together with the mountains was shaken in such a manner that even the gods like the creator and others assembled together and cried aloud simultaneously with the sound "Hah, hah"

53 Between those two persons who were for a long time hitting the opponent and who were rubbing forcibly breast to breast, a battle by twisting the limbs and body interspersed often by kicks with legs arose

54 That son of Indra with his exhausted body greatly troubled Him who was also greatly troubling Arjuna Even though he was a Paramtapa (one who is in the habit of troubling his enemies), here Arjuna was greatly troubled and beaten by the opponent

55 He (Siva) got hold of that Pandava and twisted him just like a huge python getting hold of a lamb By mesmerising Arjuna's mind with his lustre he threw that lustrous hero on the ground

56 Even Vijaya (one who is victorious always) was thus beaten and thrown down by even that merciful God Then that Pandava who was always interested in doing Dharma, prayed to Mahesa, the Supreme Being

57 "Without any cause and without any guilt a stranger is killing me in this uninhabited forest region Oh, all merciful God, are you having any mercy or Oh Lord, are you having in you the virtue of protecting the innocent?"

58 Crying in the wilderness' alone was the fruit of his prayer Seeing that that son of Pandu desirous of getting victory as the fruit, prayed for a helping hand, only the mother of the universe who is merciful to others

59 'Oh mother, are you not spoken of as affectionate towards your devotees Then how is it that your mind does not move even after seeing me Particularly, a mother looks after those wounded sons with a peculiar kind of unshakable kindness

60. Oh, mother, born of the king of mountains! having lifted from destruction you make a person associated with the Goddess of victory, if he (at least) once prays to you with the words "Oh Bhave, Oh, Bhavani". Is it not true?

61. Seeing that noble Savitri who was emaciated due to observance of Yama etc (controlling the will etc) who was always thoughtful (in the right direction) and who is daily doing Dharma with her lord, Satyavan was indeed, set free from the God of death by you the all merciful.

62. "Alas, Oh mother, now (in this plight) you are also not merciful towards me. How is it that you are called merciful minded?" Saying thus he fell down on the ground unconscious. In this earth, where is the resort for a person who is bereft of all his energy?

63. When Siva was looking on with his reddened eyes, that great son of the 'Kuru' dynasty whose valour was thus paralysed by that Great Soul, was lying there thinking in his mind Siva, a refuge of the Universe.

64. How can a man remain without himself melting due to agony on seeing this great person lying on the ground—that reputed affectionate person of spotless character whose breast was covered by a pool of blood and who was greatly wounded?

65. At that time the universal mother with a melting heart looked at him who has thus fallen into the trap of the God of death, Uma (the Goddess) brought back to life by her mere looks, him who was dispirited and motionless.

66. At once Arjuna rose up again from the ground (by the glances of Goddess) just as a faded tree would (put forth leaves) because of good showers of rain. He then prepared a likeness of Hara by the earth-mould and with a purified heart meditated on that God who removes all distress.

67. Arjuna who is possessed of noble traits and who is interested in good deeds surrendered to that God who is fit to be approached by melting words, mind and deed. That grief-

stricken Arjuna then began to worship Him who is pained to see others suffering

68 "If you are (really) a Saviour and friend of those who surrender to you, you may give me also a helping hand If Sambhu who is always doing good to good persons, is really an abode of mercy let him give me also happiness

69 Surely I am not worried about death, but Surely I am worried about my reputation My reputation is now defiled I am Vijaya (one who is always victorious) He is now defeated in a forest by a hunter without even a weapon"

70 *That foremost among men, thus meditating on Him who* is capable of removing all sins and offering flowers with tears shrouding his eyes, concentrated his attention on the moon crested Hara having placed his hopes and a *flower-wreath* simultaneously on Him

71 On opening his eyes having seen on the neck of that forestor, the flowers wreath that was put by him on the (earthen) image of Siva, Arjuna became greatly astonished Having realised fully the reality he fell at the feet of that hunter

72 Siva's respectful feet that give happiness and remove (all kinds of) fear, were washed by him (Arjuna) with water in the form of tears from his eyes Siva also sprinkled tears of prosperity on Arjuna's head that has been purified by the contact of Siva's feet that are capable of giving comfort

---

Canto III

1 Having raised Arjuna who was lying in that manner at his lotus-like feet, Siva, a lover of devotees told that devotee (Arjuna) thus

2 Oh, sin-less Arjuna of spotless character, get up, get up Enough of your penance. Oh gentle one, I am pleased by your deeds

3. Oh Arjuna, you have now become completely free from all blemishes. Your heart now shines like the clear sky of the Autumnal season.

4. By your steady devotion, similarly by your manifold penance I have become greatly bristled (all over my body). My mind has been drawn well (towards you)

5. Oh Arjuna, look at me and Uma. We are parents to you also as we are parents to all. We are disposed to do good and are now in visible form (to you)

6. On listening to those words full of nectar and capable of giving prosperity, Arjuna stood up and was struck with wonder on seeing Siva (before him)

7-8. Arjuna saw (before him) that God of Gods, who was more beautiful in the company of Uma, who was with a moon on his crest, with an eye on his forehead, with blue neck, with matted hairs, whose each limb is besmeared with the holy ash, who was adorned with ornaments in the form of serpents, who was always smiling, who was an ocean of mercy and who is possessed of a body most auspicious.

9. Like lotuses in a pond at sunrise, the lotuses in the forms of the heart, eyes and face of Arjuna blossomed forth in the presence of Siva.

10. Those two, Arjuna and Siva, were mutually attracted like the Takkola tree and its seeds and like iron and magnet.

11. Seeing in front that Siva for seeing whom penance was done, words immediately came forth from the mouth of Arjuna thus.

12. You are competent to protect all living beings. How can I speak forth your mercy towards me Oh Siva.

13. You are my resort (place of shelter) always. Oh Lord with an eye on the forehead (firy) and carrying Ganges (which is cool) protect me as I have surrendered at your feet.

14. Oh God of Gods, this fault of mine done in great fury out of sheer ignorance may be excused by you. Show me mercy, as you are an ocean of mercy.

15. With a befooled mind, several times arrows were thrown by me on you whose forms are worshipped even by those who are fit to be worshipped. Flowers are offered on that form (by devotees).

16. I scolded with cruel words you who must be extolled with the 'Sama' songs. I am ashamed to stand here before you as I am not qualified for that.

17. Yet excuse me Oh Sambhu. Tell me whom else shall I resort to. You are a reservoir of mercy. Look at me who have (completly) surrendered.

18. Oh Lord even if a small baby bites the bosom in the course of sucking the breast milk, does not his mother excuse that fault.

19. Oh God, if a child kicks with his feet the face of his father, does not his father excuse that childish fault.

20. I do not know either your real form or your wealth of beauty. Oh Lord of great intelligence, who his capable of discribing this graceful hobby of yours

21. In describing your divine deeds even Ananda is not able to come to an end. Desirous of attaining equality with your splendour, the God of fire also is not able to find an end.

22. I bow before you. You are great among great men. You are the creator of even the creator of this universe. You are always cheerful and free from faults. You are of lustrous limbs.

23. You are always carrying Ganges at the tapering end of your hair-tresses for washing of the sins (of others) For bestowing comforts to the unhappy ones you are wearing moon on your haircrest.

24. To burn the wicked you are having fire-eye on your forehead. Oh, all-pervading one, you are having a pair of eyes to see the virtuous.

25. Oh great one, you have mouth to passify the poor with words and hands for embracing the devotees.

26. You are holding a begging bowl not for begging at anytime but to make the wealthy persons in such a way that they would become generous.

27. 'Damaru' is carried by you for imparting to the virtuous persons the nature of Truth. A trident is also carried by you for destroying the sorrow (grief) of his devotees.

28. Surely your worthy feet have become a place of shelter for the devotees. A lotus blooms forth surely for the sake of the bees.

29. The river Ganges became purified by the mere touch of your head. Because of that, this great river has become capable of purifying the world.

30. The Divine Parvathi entered your body to make proper use of her energy. Fire was able to destroy the cities of the demons only through your eye.

31. I understand silver is born out of your left eye, gold came out of the eye of your forehead and gems came out of your right eye.

32. The supreme energy flows from and through you to other living beings, just as the magnetic power from one piece of iron to another.

33. On a former occasion, the daughter of a Pandya king (Tatataka) was defeated by you *with the help of* Mohanastra. She was able to overpower even the Lords of the directions in her sixteenth year.

34. Resorting to your *left leg* Bhavani (*universal* mother) kicked Yama in order to protect Markandaya of great intelligence and foremost among your devotees.

35 Therefore give me your lotusfeet, Oh Supreme god, so that I can win over my enemies placeing the same in my mind (thinking about your lotus feet)

36 How can a lotus bloom forth seeing another lotus But my mind lotus is blossomed forth on seeing your foot lotus

37. Who can know your real form Oh Sambhu ! Bhavani alone *knows you as she is in association with your left half*

38 All my brothers and similarly all Kauravas are born out of your form Thus I know Oh great Lord

39 It is because of this, I have no enemies anywhere in this world Why should I carry weapon and how can I fight with my relatives

40 I have no desire either for Kingdom or for victory or for fame or for wealth as I have for your lotus like feet Oh Sambu

41 Therefore, give me your pair of feet as they are superior to salvation In case you don't give the same I may find relief in death

42 Thus reeling under the influence of devotion Arjuna fell at the feet of (Parvati's husband) Siva just as an intoxicated bee would fall on a lotus

43 On hearing this meaningful speech that touched the vitals of his heart, Siva bathed Arjuna with his melted heart

44 Having raised him that great god embraced him with his breast and smelt at his forehead He told Arjuna words of victory

45 Oh, boy, you are really valorous I am greatly pleased with your penance I am here to give you boon that is desired after by you

46 *I know Krishna as Narayana and you as Nara Both of* you have taken your birth for the welfare of the people

47. Oh Paramtapa (Arjuna) you rendered help to Narayana in your previous birth. Now that Narayana (Janardana) in the garb of Krishna is your helpmate.

48. Remaining in my mystic power, your great bow Ghandiva, arrows presided over by the King of Snakes and fire and the pair of quivers with never-exhausting arrows were snatched away by me.

49. All these will oome to you again as before. You will also be free from wounds and will be killing your foes.

50. Because of the power of your penance and Parvati's request, Oh Arjuna, I have become calm. You can now see me in my gentle form.

51. There is no hero either in the mortal world or in the groups of demons or in the celestial world who is equal to you in valour.

52. Krishna will speak to you in detail about one's Dharma (as ordained by the supreme) and when all Dharmas are to be dispensed with by men.

53. Your fame and flow of Virtues will stay on the earth as long as the son and moon shine.

54. You are doing '*Dharma*' in a such a way that your deeds are regarded as directions (to be followed) even to great men of Virtues

55. Gold becomes more shining when it is polished. Much in the same way you shine more now as a result of this fight.

56. I give you this great 'Pasupatastra' now with pleasure. A father must give his daughter in marriage to a bridegroom only after a test.

57. Oh Dhananjaya, know that this weapon must not be aimed at mortals even once. It is to be aimed at the proper place.

58. Oh Paramtapa, because of the power of spells (Mantra) you will be able to carry, discharge and withdraw this arrow.

59. Men are able to get only earthly benefit through 'Tantras'. Similarly they are able to go even to the Lunar regions through the power of machines.

60. But surely by Mantra a person attains everything Therefore, along with this arrow I shall impart the 'Mantra' related to it.

61. Thus saying that supreme God gave Arjuna the great Pasupata arrow of unfailing effect together with the 'Mantra'

62. With that arrow by his side Arjuna shone like 'Visakha' shining with the 'Sakti' weapon presented to him by Bhavani

63. At that time the gods of the directions, Agni, Indra, Varuna, Yama and others came there to see Arjuna.

64. It was for congratulating (Arjuna) him on his getting that great weapon and also for blessing that intelligent one, they came there.

65. Just like a bridegroom at the time of wedding shines with his new bride, Arjuna shone with a new lustre on getting the rare weapon.

66 The gods at that time showered rains of the flowers of kalpa trees The water nymphs danced of their own accord with a feeling of great joy.

67. The cruel Duryodhana fell down from his throne (on that occasion). The right eye of the wife of that wicked one throbbed.

68. The left eye of Panchali throbbed at that time indicating good future. Indications foretell earlier the future events

69. At the time of presenting that great weapon all the directions were echoed with the sound of Conches, 'Dundubhi' and 'Bheri'.

70. The earth also moved a little with its rivers, forests, trees, etc. At that time even the trees in the forest shed flowers.

71 Happy behaviour was seen among animals, birds, deer and the like through demonstrations such as jumping and the like preluded by happy sounds.

72. Having blessed Arjuna, Lord Siva disappeared as Arjuna was looking on, just as the sun disappearing as the living beings are looking on.

73. Then Dharmaraja (Yama) and others came to him from their respective quarters, of their own accord in order to give presentation to the gifted Arjuna.

74. Occupying the southern direction Yama then gave him a divine weapon in the form of a staff known by the name "Aprativarma".

75. The moment it is acted it gives out ten thousands of staffs and wipe of millions of the enemies.

76. At that auspicious moment residing in the western diretion, Varuna also gave him a boon in the shape of most dazzling 'Varunastra'.

77. When that weapon is put to action, as per rule, it gives birth to thousands of noose which would bind all the enemies in a short time because of its power.

78. Sitting in the northern direction the lord of wealth and King of Yakshas having blessed Dhananjaya the foremost among Kshatriyas gave a weapon.

79. Through this weapon, getting vitality, lustre, brilliant appearance, and light that would vitiate the eyes, even a man can defeat, even the undefeatable.

80. Indra came near Arjuna along with Sachi sitting on his white elephant and praised by great sages

81 Occupying the Northern direction, in the company of Sachi, the *leader of the gods having embraced closely his son out* of affection, told (him) nectar like words "Oh Vijaya, you were able to get this great weapon from that great Lord having pleased that very great Samba by your penance and devotion

82 You are always fit to be highly esteemed by the esteemed persons and fit to be greatly respected by the respectful persons, because you have become divine by the mere touch of that form of the God of living beings

83 Today itself Matali will come here desirous of taking you to the abode of the imortals Therefore, Oh Partha, get yourself ready to go to that City of Gods Those prosperous attractive regions of the abodes of gods are to be seen by you There, I shall give you great powerful weapons

34 Having given thus presentations on the success of Arjuna, and graced him well, those respectful lords of the directions returned to their abodes Having accepted these heaps of weapons from them respectfully this person Arjuna stood for a moment at that time with wonder contemplating about them continuously

---

Canto IV

1 Recalling in his mind the divine and most wonderful sports of Siva and Sakti and their attitude rippled by the wind of matchless mercy towards their devotees, (the son of Indra) Arjuna who was aware of his duty thought about his future course of action

2 Those two alone deserve to be prayed and worshipped by all always They hasten towards me their child, of their own accord prompted by mercy and, all of a sudden, remove the hosts of enemies from within and without They always bring with them the fruits desired by their devotees

3. That great God, in the form of a hunter followed that demon who was in the garb of that wretched wild boar and killed him by his power. Then that Sambhu pounced upon me with sharp words only to test my anger and give the befitting boon.

4. He approached me in great fury in the form of a hunter and then in his real form granted me boon. I think that divine sport of Siva and Sakti was only for my sake. It is sure that parents' mercy towards children is indeed great.

5. In the battle only after having snatched away my pride and all my strength Hara gave me the Pasupata weapon. Now I feel my heart is full with happiness. This is because those who *can really realise tastes, relish good tastes only in hunger.*

6. The universe is created out of the flow of energy from them. The withholding of the flow of energy is known as the destruction of the universe. For creating the entire universe *Goddess Sakti must enter the body of Siva for bringing together* the atoms (necessary for it).

7. Without shame I slapped him first with hot words of reply, then with arrows and then with stones for a long time. Human beings get sufficient energy only from him. Is there anyone in the entire three worlds who is capable of fighting him out.

8. Oh, Duryodhana! you are getting ideas from your uncle who is of a bad character and is bent on doing evils. Oh lotus, you are insane. Don't reel always in the company of bees. Shortly you may see the 'Nisakara' (the moon who is the doer of nights).

9. Oh, brute, before all respectful great persons in that assembly you did that cruel crime shamelessly. Oh Dussasana, wretched that you are, know that a person with uplifted arms has started from here to punish you like your god of death.

10. Oh my most loving Draupadi, shortly you may listen to (pleasing) words fit to be assimilated, from your dear husband.

'This moon with nectar-beams comes in haste with loving words desirous of seeing the night-lotus pond illumined.

11. Now I am greatly blessed. By the grace of Siva and Sakti the Goddess of fortune will look at me smiling. This fortune operates under an unseen power just as the wheel is made to move round by an induced mechanical power.

12. In the same way, having given me today boons, heaping encomiums in various ways and having made me big by their blessing words those great lords of the directions of great prowess, also left for their abodes themselves as per the directions of Siva

13. Today I have been looked at out of affection by the Great Siva with his pair of eyes unsteady with waves of mercy. Also I was touched by his divine body and embraced often firmly with his hands out of mercy.

14. Oh my brothers, now by the grace of Siva and Parvati, I have obtained power, prosperity, various types of arrows. respect from the lords of directions, their words of blessings and glances indicative of victory.

15 Oh, grand father, tell me how this leaning of yours towards us, to day, is to be described. Your affectionate attitude towards us now is like rain without clouds for the 'chataka' birds on earth.

16. Matali will come here soon with the divine chariot to take me to the regions of the celestials. In accordance with his command, I have to go to the abode of the gods. I know that also is surely due to his great prowess.

17. Thus giving a helping hand by the lord of the universe for whom the celestials are the abode, I have been spoken very high by the great gods. Even though I am now quiet, I am surely not having peace of mind as I am thinking about my loving brothers.

18. Oh; foremost among virtuous persons! you are indeed an 'Ajatasatru' (one who has no enemy) But still, in the assembly

hall in front of the great persons an insult was done by the wretched Duryodhana and others. Oh, brother, tell me how a chivalrous person like me bear that insult.

19. Oh Karna, son of a charioteer! know that today all your attempts aimed against me have become the source of your destruction. The moths knowingly enter the flames for their own destruction.

20. When the son of Kunti was thus reflecting on his mind, he saw with astonishment a rare hallow of golden light on the eastern direction like the attractive lustre of the rising sun in the sky.

21. Listening to the sound of the air-ship flying through the sky that long-eyed one, turning his pair of eyes and seeing an aeroplane in the same direction stood there for a moment in the same posture without diverting his look elsewhere.

22. Piercing through the layers of clouds like Indra inserting his 'Vajrayudha' into the body of the demon Vrtra, that great aeroplane descending from the sky towards the earth and spreading light on all directions shone like a lightning with its lustre.

23. Just as the "Phoo" (whistling) sound of many serpents shooting forth simultaneously, all the directions were filled with the sound of that aeroplane attractive with the sound of its wings mingled with that of the gingling bells.

24. He saw before him Indra's chariot drawn by high class horses like the 'Ucchaisravas', possessed of miraculous powers, dazzling in such a mannar as to vitiate the eyes, and shining in the sky with green, pink and blue light.

25. He saw the 'Neela' flag of Indra resembling blue lotuses, the flag-staff adorned in gold, similarly on the folds of the pillars decoration in clusters of gems and on the sides many mirrors.

26. Fanned by such and such broad layers of the wings set with diamonds, that aeroplane shone beautifully with the fast-rotating wheels on either side and in front.

27. Seeing the charioteer in that vehicle who was directing that airship as well as those horses by the power of incantations and who was looking at him with his steady eyes was really Matali the divine charioteer

28 On looking at that fast-moving vehicle coming along, Arjuna took it to be that divine charriot of Indra For a moment he stood there with gazing eyes recalling well the loving words of Indra

29 Having controlled the speed that great divine chariot came and stopped near the son of Indra The charioteer of Indra shining with a body with golden lustre came out of the chariot

30 Looking only at Vijaya for a moment and having concluded that he was really the valient weilder of 'Gandeeva', that charioteer of great foresight told him with folded hands and with all courtsey sweet words of great significance

31 By the very touch of Siva's body you have attained that divine immortal golden coloured body Oh long armed one, you therefore, deserve greatly to come with me to the divine world and see the Gods today

32 Oh, son of Indra, your dear father the king of Gods likes to see you in heaven along with other Gods Oh, great soul, let me, therefore, take you to the celestial world Hence, enter this chariot without delay

33 Oh, destroyer of foes! Indra is greatly pleased towards Pandavas as they are always really interested in deeds that give happiness to many Oh Vijaya! you are an intelligent person of great prowess You may now listen to the greatness of 'Dharma' and its workings

34 Even a God falls low by evil deeds Even a mortal being attains immortality by doing good deeds Thus even Jayanta, the son of Indra (a god) once had to fall to the position of a crow You (a mortal being) by your meritorious deed is today going to the celestial world from this mortal world

35. Those who are well-versed in the rules of Dharma say that a deed that is able to give happiness for many others is called a Dharma. The Sun, Moon and gentle men always stand for the good of others on earth.

36. In this world, a man attains long life by his 'Dharma'. By doing 'Dharma' men get fame easily. Like that, by doing one's prescribed 'Dharma' a man gets great happiness in this birth as well as in other births.

37. By doing 'Dharma' honestly a man gets an idea of the supreme Being, attains a state of dissociation from the link between action and its fruit. Thereafter supreme knowledge dawns in that pure heart and then he attains Supreme Bliss (ever existing) spontaneously.

38. The very same Vyasa who is foremost among those who formulate rules of Dharma, is your grandfather. The son of the God of 'Dharma' is your well-wisher and advisor in 'Dharma' Oh, Arjuna! tell me how can't there be the thought of 'Dharma' dwell in you.

39. I am incapable of speaking at length about Dharma here. The very Vishnu, the weilder of club will shortly in the form of Krishna, impart knowledge of Dharma. He will also speak to you surely all about 'SvaDharma' (Dharmas adambe-rated individually in scriptures).

40. Your father, the king of Gods is sitting in the company of various other Gods in Heaven attended upon by Gandharvas, sages and celestial nymphs and looking at you (from there) *expecting your arrival.*

41. All the Gods have assembled in the capital city. (Amaravati) mainly to see you in the celestial world. Generally, those who are respected by the (master) King are given high respect also by the citizens.

42. You will be sung by the celestial damsels as you are possessed of Indra's lustre. In the Heaven you will be felicitated by the thousand-eyed God (Indra) and then in great honour he will be presenting you weapons

43. Oh, Dhananjaya, you may get into this attractive airship with me without delay. Having respected by the groups of Gods and having got weapons you may come back from Heaven with me."

44. Arjuna of spotless character, then gave a reply in loving words to the Indra's charioteer who told him thus. "I am greatly pleased by the flow of your nectar-like words. Oh. God! what else other than celestial juice can a God give.

45. I now know that this airship possessed of divine powers cannot be reached either by penance or by many horse sacrifices or even by hundred (other) sacrifices. This vehicle cannot be described either by respectful great persons or even by the multitudes of Gods

46. Oh, divine person! I am beholding before me that type of Indra's great chariot which can neither be seen nor touched either by men or by Gods or by others as it is possessed of a matchless lustre.

47. My mind today longs greatly to take leave of this loving king of mountains, Indrakila, at this auspicious hour of starting from here, where I spent a long time cheerfully engaged in doing penance.

48. Therefore, Oh friend, first you may get into the chariot. Afterwards I must enter quickly, Oh, God, to follow you. This is my desire, because a leader who leads his followers always go in front.

49. Willingly the charioteer gave permission to this son of Indra for taking leave of this foremost among mountains. Vijaya (Arjuna) felt, indeed, a new type of pleasure, because effort (put forth) gives a peculiar pleasure along with its favourable result.

50. Then having bathed by plunging comfortably into the water of bliss and having propitiated the forefathers according to vedic prescription that prosperous Arjuna looking up thought for a while about that God of bliss, who is the master of all and who is adorning the moon on his crest.

51. With heart-touching melting words Arjuna, then began to take leave, *thus, of that foremost of mountains* possessed of manifold virtues just as a disciple would take leave of his great teacher on the eve of his education.

52. "Oh, formost of mountains! you are an abode of virtuous persons. Gentlemen *and men of noble conducts resort* to you even to day. Oh, master of mountains! you are always a seat of prosperity and a guide for leading persons to Heaven.

53. Drinking the clear water of the streams and taking bath cheerfully daily on the waters of your *rivers, I lived here,* many days on your lap out of attachment. Oh, lord of mountains, I am not able to bear this new separation from you.

54. Let the penance doers and others enjoy the fruit (of penance) without delay bereft of worries. Let the various groups of Gods proclaim cheerfully and very high of your charitable disposition always with words of respect.

55. Having spent a number of days cheerfully inhaling the fragrance coming from the flower inflorescences of your trees of tender leaves, I now seek an unbearable separation from you.

56. How can I go from here, Oh dear friend, having lived on this bank of the river freely and happily seeing many attractive peaks around you and forests and flow of rivers on your slopes.

57. Beautiful as you are by nature, I have spent a number of nights tasting daily ripe fruits of your trees to my heart's *content and meditating* upon that beautiful God.

58. Most virtuous one, I have slept a number of nights placing my body on your beautiful *stone-slab-surface with* all confidence just as a child by placing his body on the lap of his mother. Now I am not able to bear the unbearable separation.

59. Having heard the melodious sound of swans in these lotus ponds and the beautiful chirpings of various birds among

clusters of leaves and many other similar sounds manifested in various ways, how am I now able to leave you.

60. Oh, great mountain! as he is daily associated with flowers and Gods, this gentle breeze having taken fragrance of your lotus ponds and coolness from the water particles of the streams is blowing for ever (as if) for my bodily comfort.

61. Thus you alone, indeed, are giving my mind great pleasure through all the sense organs with your prosperity. Who is the person that deserve to go away leaving his father after taking all his wealth.

62. "Let the Gods give you healthy body" Thus this river blesses me like a mother. "Let the Gods always speak high of you" Thus the swan blesses me like a father. "Don't forget this loved one" Thus the creeper with flower inflorescence tells me. How can I go to the celestial world leaving this Indra-Kila?

63. Like a mother you brought me up by giving water (milk) and by lullaby (of your streams). You have given me all your wealth like a father out of great affection. Like the most intimate friend you have done good to me always out of (friendship) attachment. Thus I am tied up by these various kinds of bonds firmly.

64 Even then having laid down all my burden here I must go to the celestial city by fate and by the command of (Indra) Hari. Oh, king of mountain at the time of departure I have to make only this request that you must in all auspicious words and pure mind say that you have forgiven me.

65 After thus taking leave of the mountain the son of Indra went round the chariot thrice silently out of (devotional) attachment. Desirous of going to the divine city this highly intelligent person looking up meditated upon Siva for prosperity and stood near the divine chariot for a while.

Canto V

1. With great difficulty and agony Dhananjaya took leave of that lofty mountain Indrakila who was great by his virtues.

2. Indeed, the mountain gave Partha permission through birds such as parrots and streams for his victorious journey.

3. That Intelligent Arjuna prompted by fate and aided by the charioteer got into the chariot giving due respect to his father's words.

4. Occupying Indra's chariot he shone like Indra. The greatness of the contents is, in fact, due to the greatness of the container.

5. The charioteer started with Arjuna towards the great beautiful regions of sound (sky) like the utterance of the great with its meaning.

6. In a particular order Matali started taking Partha who was occupying the chariot, to the Heaven above just like Aruna leading the Sun (one who gives light)

7. In a short time they reached the regions of the human aeroplanes by Indra's divine chariot with its wonderful mechanism.

8. When he went further above Dhananjaya saw air-ships of various forms in thousands.

9. This is the region of the departed souls that move about in satisfaction. In the previous birth on earth, meritorious deeds were done by these souls of the pious.

10. Having passed swiftly the layers of clouds resembling lakes and oceans the chariot was soaring up in great speed.

11. From there the aerial car was driven forcibly further up in the sky. A great attractive region was seen by them in a short while.

12. Neither the moon nor the Sun was seen there. But many glittering star-like objects were seen somewhere there.

13. Arjuna saw for a moment through the side, indeed, with astonishment, these objects enveloped with green rays.

14. They were shining there because of their self luminosity acquired by their noble deeds (in their previous birth).

15. Those highly meritorious royal sages and chivalrous warriors who died on earth in battles are staying on these places with their self luminosity.

16. Those intelligent persons who were made pure either by penance or by great sacrifice done on earth also are shining greatly in hundreds not far off.

17. Indra's chariot in a short while was taken still further up to a place. They reached a place which was shining with yellow rays.

18. Glittering with their lustre like the Sun, Gandharvas who are mainly interested in dance and music live here and move about in their own airships.

19. Likewise is the abode of the great 'Guhyaka' Sages and water nymphs. Not far off from that path is the abode of celestial ladies.

20. Then directing the chariot upwards, Matali told Arjuna who was struck with wonder on seeing the worlds of these self-luminous persons.

21. "Oh, Arjuna, these great meritorious persons remaining in their respective regions shine thus with their own lustre like the Sun.

22. At night these are looked at by earthly people as many stars shining and twinkling":

23. Suddenly hearing a thunder-like sound, there, that chivalrous Arjuna, for a moment cast on all sides glances resembling those of a stubborn lion.

24. On seeing an elephant with four tusks shining like Mt. Kailasa the heroic Arjuna became astonished with joy.

25. That elephant of Indra took him to be Indra himself on seeing that Son of Indra and trumpeted.

26. Thereafter he saw the Goddess of Heaven holding a pure flower-wreath with her hands. She was awakened by the sound of that elephant.

27. That Goddess the bestower of all auspicious things having collected all types of prosperity has come as if to give all the desired objects to Arjuna.

28. That lotus-eyed one with her slightly smiling lotus-face looked as if she has come (all the way) to the Heaven from the (milky) ocean to receive Arjuna in welcoming words.

29. Arjuna looking at that Goddess of Heaven with all wonders, entered the Heaven only with the permission of 'Airavata' the diving tusker.

30. He saw the beautiful city of Amaravati, the capital of Heaven. This city has been acquired by Indra's hundred sacrifices.

31. There Arjuna saw in the beautiful sheds thourands of air ships which could move at the liking of the occupant and which were of different makes.

32. Forests always shine here with sweet smelling flowers of the trees like Parijata and others possessed of divine fragrance.

33. Forests and gardens in Heaven are always fanned by cool breeze and they shine always with inflorescences.

34. Looking at the Nandana garden occupied by the water-nymphs Arjuna thought as if he was invited by the trees.

35. In the Mandakini river Arjuna saw layers of lotuses always fondled by the Goddess of Prosperity and gentle breeze,

36. At some place air ships were bringing virtuous persons from earth, at another place air ships were engaged in bringing those heroes who died in battles (on good cause) and on some other place they were bringing persons purified by sacrifices.

37. In some other place he saw celestial ladies holding wreath and looking with attractive glances at those heroes desirous of choosingthem.

38. In a short moment Indra's chariot descended at the air port and Arjuna and Matali came out from it.

39. At that time flower wreaths were put on his neck by the Gods. Arjuna was then received as per rule by the offer of 'Poornakumbha' and other articles.

40. "Welcome, welcome to you here. We wish you success every-where" All the directions of the Heaven were then filled with these words.

41. Arjuna led by the Gods, Siddhas, and Gandharvas then started towards the great assembly hall of Indra along the road.

42. First there was the grand march of musical instruments like Muraja and others. Then marched forward the divine rows of Gandharvas and Siddhas.

43. There was then, the march of Gods respecting Arjuna with songs of "Victory, Victory to you" and with their mind.

44. *Behind that, looking here and there,* Arjuna was proceeding drawn by horses like "Ucchaisravas".

45. Then followed many sages resounding all the directions with the recitation of 'Mantras' and respecting that Gifted Arjuna

46. The groups of celestial nymphs Urvasi, Menaka and others then followed singing (in praise of Arjuna) accompanied with their graceful movements and tremulous side glances.

47. *On both sides of the roads, Gods* were standing, looking at Arjuna lovingly and significantly with their steady eyes to such an extent that they actually became 'Animeshas' (persons with unwinking eyes).

48. Even Cupid came in placing his friend, Wind in front to see this rare guest.

49. Arjuna was proceeding on as if he was ignoring that Cupid. How could Arjuna a devotee of Siva see that formless one (Cupid).

50. Having seen that form (of Arjuna) of matchless beauty the glances of those beautiful-eyed ones (celestial ladies) were not at all able to behold the formless one even for a moment.

51. "I have been ignored even by Rati. I am, indeed, without a body." Thus Cupid thought to himself out of bashfulness for a moment about himself.

52. Paramtapa, Indira's son shining like Indra looked as if surpassing by his virtues Jayanta who was merely posing like him (Indra).

53. With an idea of retaliating Arjuna, Cupid entered, suddenly the body of Urvasi a gem among ladies, waiting for this elegant limbed one.

54. From that moment onwards that damsel became effectively haunted by the fever of love with a (peculiar) change in her *out-look that could not be explained.*

55. But Arjuna was marching on along the Heavenly path *as if ignoring* that charming Urvasi with her mental processes thus drawn by Arjuna.

56. Unseen objects more dazzling than the luminary bodies were seen by the great Arjuna on his way in Heaven.

57. In some place, here, (in Heaven) he saw golden mansions with pregnant quarries and in other places divine trees shining with *leaves and flowers.*

58. In some other places Arjuna, with steady eyes looked at sport-hills of various types, arches and fountains.

59. Still at other places Arjuna beheld lakes attractive with steps studded with emerald stones and shining with thick growth of golden lotuses.

60. The Heavenly grounds charming with flowers from trees appeared to him (Arjuna) as an amorous lady (impatiently) waiting for her lover.

61. Nowhere, there, was seen by that great Arjuna a bee resounding the directions by its humming sound and indistinct pratlings.

62. Arjuna did not see either a boy or a girl, either an old man or an old lady anywhere in the enchanting Heavenly regions.

63. In the Heaven Arjuna was not able to see either birds like peacock and Koil or animals like deer.

64. He saw at the windows ladies possessed of long eyes, in the mansions ladies with bud-shaped eyes, but every where he saw ladies with unwinking eyes.

65. Even in the absence of the moon, he saw thousands of moon's reflections in the guise of the faces of ladies.

66. Rows of ladies' bodies glittering by the golden hue were suspected by him as golden statues as they were (motionless) standing still.

67. Nowhere did he see in Heaven the charming splendour of the earth. That is why the moon is going round the earth (as he is supporting Kalas).

68. "How can a flower without bee (hovering round it) and a lotus without moss (as background) shine in the world as a 'Bimba' fruit without a parrot.

69. A king shines on account of his subjects. Moon shines only at night. This is really like a face that is attractive because of forelocks.

70. There is a great difference between the eyes of fishes and those of deer. In the same way there is a gulf of difference between ladies of tremulous glances and ladies of steady glances.

71. How can Godess of Heaven be superior to Goddess of Earth. In the earth for what purpose has been given the injunction "he who desires Heaven must do sacrifices"

72. The saying that "'Ambrosia' is available only in Heaven" *is spoken forth only in vain, because the moon* (one who prepares Ambrosia) is moving round the earth daily.

73. Happiness resides in the mind of a person whether he is in Heaven or earth, because mind always forms an instrument *for experiencing* pleasure and pain.

74. That is why the God who carries the disc of the moon is residing in Kailasa. The abode of the Lord of Lakshmi is also (on the same reason) in the milky ocean (not in Heaven)"

75. Thus thinking the gifted Gudakesa (Arjuna) entered the Hall that was decorated with beautiful objects and was shining in the presence of Indra and Indrani.

76. He saw in that Hall the Gods sitting on gem-set balconies, Gandharvas on marble seats and Siddhas on golden dais.

77. He saw a platform in the centre of the Hall. That platform was attractive due to sweet smelling inflorescences, arches and canopy.

78. A great divine throne beautified by various ornaments and set with various kinds of gems, was also seen on that platform.

79. Arjuna with his pair of mortal eyes saw Indra (Lord of Sachi) possessed of thousand eyes and a great lustre surpassing that of the Sun.

80. Arjuna saw everyone of the Gods prostrating at the feet of Indra as if he was doing "Neerajana" to the feet of Indra.

81. On seeing Indra who was extolled and fanned and was sitting with 'Sachi even Arjuna became a 'Nirnimesha' (i.e. he looked at Indra without winking his eyes)

82. Seeing Indra shining with his white royal umbrella, the blessed Arjuna stoopped his head down out of respect and went near his father.

83. Arjuna prostrated at the feet of both Indra and Indrani individually, first with his eyes, then with his mind and afterwards with his head.

84. Having embraced that son of Kunti with his round and stout hands, Indra seated him by his side who was a recipient of his love and affection.

85. Then that father seated that son on his lap with all affection only after smelling his forehead more than once.

86. The weilder of 'Vajra' weapon (Indra) with his own hand patted him affectionately by holding the hand of that weilder of Gandiva (Arjuna) and fondled him.

87. That thousand-eyed God with his fully opened eyes was not satisfied on seeing with the corners of his eyes his son who became astonished on seeing him.

88. On seeing those two persons sitting on the same throne mutually illuminating the hall (with their lustre) those who were present there, suspected them to be two Indras.

89. Listening suddenly to the jingling sound coming from anklets, the Gods turned their faces simultaneously.

90. Celestial ladies like Urvasi, Menaka, Rambha, Kumbhayoni, Swayamprabha, Gopali and others entered the hall.

91. Accompanied with the sound of many anklets, drums like Bheri and musical instruments like 'Muraja' and simultaneously with the claping of hands and the sounds of Mrdanga, those young girls danced in groups.

92. Looking at him whose eyes had red colour at the extremities, those ladies of beautiful teeth with their eyes bespeaking their love inside, danced. While they were dancing they exhibited by means of their gestures their mental processes inspired by sexual awakening.

93. A few of those ladies of the Heavenly regions with their moon-like faces danced as if exhibiting their Cupid's feeling by biting a little their nether lips and by vibrating their knees.

94. A few Gandharva ladies danced by revealing their love by showing their mental attitude through the corners of their eyes, by twisting their eyebrows and by holding sweet-smelling flowers (significantly).

95. Some of those ladies by writing love-letters with their victorious feet and by the placing of their toes and fingers, expressed their love by the knitting of their brows (during the dance).

96. Looking at the long armed one with their pleasing attractive looks, a few of those young damsels danced by ravealing their mental longings by vibrating their towering bosoms.

97. Taking a place in the midst of those attractive ladies who were afflicted with Cupid Urvasi the most charming nymph performed her dance as if she was drinking that Partha (Arjuna) through her attractive side glances.

98. By showing her cupid's nature, staying in the middle of the young dancing girls looking often and on at him through love and bashfulness and often slipping of with her feet she danced like a Mugdha lady. (a lady who is in the morning of her youthhood)

99. As if taking colours from her eyes that lady (Urvasi) by applying colours drew his likeness on her faces, looking at him.

100. In consonance with the syllables of song and ideas by gestures and the like of the side glances and by expressions often overpowered with Cupid's feelings, she completely deluded the entire world of Indra.

101. Even then this son of Indra (Arjuna) was not moved by those indications of sexual impluse of the charming divine nymphs. Men of sharp intelligence do not respond to the sexual impulse of others.

102. When the night is illumined with moon beams, the blue lotus-pond bloom forth on looking at the moon but the moon is not moved at all, at any time by this.

Canto VI

1. That person of firm resolution, having controlled his sense powers and being respected greatly, spent five years in that abode of the celestials. His attractive form was often gazed at with the side glances of the celestial ladies.

2. Once having summoned his affectionate son who was not in the habit of begging, Indra presented him who had finished his education in Heaven, an unfailing 'Vajra' weapon Dayita by name, unsought for, for his future victory.

3. Arjuna, a man of action lived in his father's palace in Heaven, studying often the art of discharging and withholding that weapon by means of spells in order to master the same.

4 Once Indra patting with his hand his good son Dhananjaya who had mastered the art of weapons, spoke with all kindness, words beautified by the arrangement of limited syllables.

5. "Oh valourous one, now, skill is to be attained by you gradually in fine arts particularly in the art of 'Vaditra' in the same way as you had been mastering the art of archery and other weapons.

6. It is a unique combination of three types of instruments and is spoken and heard, here, as 'Vaditra'. This is not known to the mortals and is seen played by Gods in Heaven.

7. Oh my virtuous son, Chitrasena, the lord of Gandharvas is known to you. For your own good you may learn this from him. He may become your help-mate". Thus the intelligent Arjuna heard from the mouth of Indra.

8. The same 'Vaditra' was learnt from the very beginning by him in Heaven without difficulty. With all interest that clever Arjuna mastered his favourite art of dance and music also.

9. Staying with Chitrasena in the divine mansion in Heaven Arjuna spent many days playing, dancing and singing with the natives of the celestial world

10. Even then Arjuna was not able to get even a little of mental peace in those attractive regions of Heaven. He lived there, recalling in his mind always his beloved, mother and generous brothers.

11. Having honoured with great regard, Indra once, with a smile commanded thus, his friend Chitrasena a well-wisher of his son Arjuna.

12 "You may know that handsome middle son of Pandu courts that charming celestial nymph. That is why he is always keeping silent. As you are interested in doing good, save this person who is in the habit of doing good.

13. My son has attained skill in the art of archery and other weapons through the knowledge gained from me. You may now show your skill in action if you are really an expert in bringing about union with ladies.

14. Oh, doer of good deeds, you may charm Urvasi of attractive face and well formed thighs through your words. You may use such words to that airy lady in such a way that she would wait upon Arjuna herself".

15. "Now I am starting from here to see that damsel of mangnetic eyes and smiling face who is wearing flower wreaths dripping with honey, who is playing with attractive tremulous glances, who is having a nether lip with ambrosia and who is possessed of captivating bosoms."

16. Saying this the Lord of Gandharvas started immediately remembering the words of Indra for a while, to her fragrant mansion in order to see that lady of good smell and good teeth.

17. At that time the God of wind also followed him slowly spreading fragrance on all directions. Without even noticing him, he was going on as per the commad of Indra.

18. He entered the residential quarters of the celestial ladies. The moment he entered, he saw near him her golden mansion which was set with gems and decorated with flowers and painted in different colours.

19. Seeing him from a distance Urvasi went forward with materials to receive him according to rules. The Lord of Gandharvas was greatly honoured by her who was possessed of a great beauty that surpassed the splendour of the moon.

20. The king of Gandharvas was seated comfortably. Looking at that lady of marvellous glances, who was sitting on an attractive couch, he began to speak in an orderly manner the words of Indra.

21. "Oh, lady with a face beaming like the moon, know me as your well wisher coming from the king of Gods. Listen to these agreeable words of mine as emerged from the mouth of Devendra (the king of Gods) who is interested in our welfare.

22. "You may know that son of the king of Gods. He is attractive by his virtues and possessed of noble traits like his

father. Like Nala,l he is foremost among men. Know him as born in the star Phalguna. He has long eyes.

23. In, grasoing facts he is that intelligent Brhaspati. In battle he is Kumara. He is a man of taste among lovers and new type of Cupid for charming ladies. Oh, lady of beautiful eye brows, don't you know that person of marvelous fresh limbs,

24. That middle son of Pandu is always a terror to his enemies. He is highly intelligent as he is the son of Kunti. Oh, lady of beautiful waist, know him as Arjuna the weilder of 'Gandeeva' bow. He is really great, Oh, lady of excellent face, as he is extolled by scholars.

25. He is a wide'y reputed hero and a great person of high intutive powers. He is exactly like Mahendra and is always free from egoism. He is born in the family line of Moon and is very powerful. He was able to get even the 'Pasupatha' arrow.

26. He is highly praised by Neelakanta as he is fit to be esteemed on par with Subrahmanya (Kumara). Because of his great prowess he is a Mitrajit (one who is defeating the sun). In shrewdness and daring approach he is purely Amitrajit (one who is surpassing his enemies).

27. In battle he is really valiant. That loving brother of Yudhishtira is honest and firm in his resolutions. He is of indomitable intelligence and powerful. He is Bali (King Mahabali) in giving alms and has a habit of helping the weak.

28. This brother of Yudhishtira will be certainly killing all 'Kauravas' like Suyodhana and others in an impending great war with the divine grace of Siva and by using various types of powerful arrows. He is further very stubborn in fighting and is, indeed, great.

29. Oh lady of well formed hip, Listen to this. Just as he is merciful he is always of bold approach in using arrows and other weapons. The line of moon-disc is borne by him on his forehead just as the disc of the moon by Siva on his crest.

30. He got Draupadi as his bride in a show of power-contest as a reward. He is always a friend of Krishna. He got

the 'Gandeeva' bow from the God of the great forest-fire only after defeating Indra by making use of his arrows.

31. He is handsome and is a source of worries for his enemies. He is in the habit of removing the agonies of the weak. Like a peacock he is interested in dance. He is bestowing happiness to persons of good behaviour.

32. The day is not bright without the sun. The night is not attactive without the moon Where is brightness in the circle of celestial nymphs without you. Does the earth shine without Arjuna?

33. He is highly reputed for his deeds and admirable qualities. Even though gentle, he is powerful as well His birth is in the family of capable kings. His grand-father is Badarayana.

34. Oh lustrous lady, the dazzling beauty of your limbs will surely shine well with the lustre of Arjuna's limbs. Oh prosperous lady, does the Navamalika creeper not shine always in association with the Mango shoot?

35. Having ignored the four-faced God who is always lying on a lotus (the abode of Goddess Lakshmi) out of delusion Saraswati, leaving him, now resides on the comfortable single faced Vijaya as she is mad after him.

36 Considering Arjuna's spotless clear face as his enemy, the moon, is hiding out of shame behind the clouds and among tree branches unnoticed by others as if he is defeated and insulted.

37. Oh, lady of beautiful eye-brows, you must proceed step by step in applying your wealth of beauty on the elegant form of Arjuna as he is having matchless heaps of great virtues like boldness and rare traits and behaviour not common to lovers.

38. The son of Kunti is neither that Pururavas nor that sage Vibhandaka at any place. These two great persons, the king and the sage, of highly respectful personalities had been drawn towards you by your beauty.

39. Oh, charming lady, how are you with your organs going to subdue Vijaya who is a devotee of the enemy of Cupid and who has brought his sense powers under control. Your body of golden colour is in vain if you are not able to attract his form to your side.

40. Oh lady of beautiful brows, you have been employed by our master for approaching Arjuna today in secret in the clear evening twi-light by displaying your twisted eye brows and by the clever gaits of your steps in order to offer your face for him who is expecting a sexual feast from you.

41. By attractive means inflame sexual passion in him and then draw this Dhananjaya to your side. This great quest is to be served by yourself in sexual sports of the Heaven by your display.

42. Urvasi, noted for her slender waist and stout bosoms, on listening to the command of the Lord of Gods became afflicted at heart under the sway of Cupid on thinking about Arjuna. Looking at the leader of Gandharvas she gave a reply.

43. I am blessed, Oh friend, even to listen to these superior virtues of this heroic person who is an abode of all good qualities as spoken by you and to come into sexual union with this son of Indra in particular as Indra himself has commanded.

44. *Oh noble-minded friend, I give due response and* respect to the command of our Lord; this day itself in deeds according to my ability and I am indeed, greatly drawn by the virtues of Gudakesa (Arjuna). Satisfaction in undertakings is attained by a person only *if the same is carried out properly.*

45. Let that Parantapa be a 'Jitendriya' (one who has brought his senses under control), let him be adorned by all good qualities and let him be highly educated in the art of weapons. Even then, I know that 'Jitendriya' as a person who is swayed to ladies. He has been duped by his air of beauty.

46. People consider Arjuna who has many wives as highly addicted to ladies' contact. Let the Gods, Indra and others, see him attracted by me alone with my magnetic glances.

47 There is no other lady highly attractive with similar lustre in all the worlds like me Even Cupid by whose flower arrows the self controlled saints too are attracted, will be drawn towards me by my arrows of glances

48 Know the unfailing nature of my eyes Even then, I am forcibly drawn towards this new lover by an unknown potential power as I feel newly awakened by Cupid caused by the son of Indra

49 Therefore obeying the command of our master Oh great Sir, I will approach him this evening itself and please him who is capable of giving me pleasure by my offer of bliss derived after sexual union

50 Having said thus she soon sent away, that Lord of the Gandharvas by her glances as if she was a 'Sati' Chitrasena escaping from the glances of that smiling lady went to his abode with a smile

51 As that lady of sweet face forms an effective instrument of Indra for deluding great saints, he employed accordingly Urvasi herself to delude Parantapa and also to test her skill

52 Afflicted by Cupid she bathed in the celestial Ganges and with firm determination sat looking at her face in a mirror as if offering her face to her lover (Arjuna)

53 The dazzling celestial nymph who has beautiful hairlocks decorated her forelocks with attractive ornaments and her long braid with flowers, having applied divine fragrant ointments

54 Carrying a pair of peculiar pots of ambrosia under the pretext of towering bosoms with her breast besmeared with new augments, she shone well impatient to see Vijaya

55 She made her pair of temples beautified by means of attractive gem-set ear ornaments and became lustrous with her (Tilaka) coloured dot on her forehead and with her eyes painted with divine collirium

56. With her lips applied with *sweet-smelling betel juice,* ..h her nose resembling a 'Champaka' bud and with a pair of ..tanga) ear ornaments that celestial nymph put up a matchless ..ractive appearance as she was love-stricken towards Vijaya.

57. A pearl necklace hanging from her attractive soft neck, ..illating this way and that way looked as if persuaded by sexual ..pulse it was hitting at the slopes of the expanding pot-like ..oms.

58. Then shining in blue silken robes and hiding her face ..der a transparent white veil like the moon hiding its full disc, ..h white clouds of the autumn season, she appeared like a new ..arming bride anticipating sexual sports.

59. "On a most splendid bedding spread over a peculiar ..d decorated in the latest designs I must enjoy, at will, for a ..g time, sexual bliss through that Vijaya of stainless beauty."

60. Thinking like this, that lady greatly afflicted by Cupid ..rched on briskly expecting sexual happiness, in vain. This ..s like the waves attempting to go up during moon-rise.

61. Going like that with various indications of axsuel ..pulse and with attractive looks, that long eyed lady looked as ..she was searching for her lover on the way at every moment ..th graceful tremulous glances even though she was having ..nwinking eyes.

62. Often she was stooping down a little because of the ..dden impulse at the bosoms and was often faultering in her ..eps due to feelings of sexual awakening. Thus Urvasi with the ..visting of eye brows often looked as if she was completely ..tracted and drawn by an unseen handsome person.

63. Biting her nether-lip and immersed in thought she ..astely loosened the knot of her breast-cover as if for her lover's ..njoyment. This she did because she was in fact worried by the ..xpanding slopes of her bosoms. In this she shone well.

64. Exposing a little at every step her cool and white thighs ..nd lower part of her hip that were made beautiful by

transparent cloth, she was proceeding on and at every step her bosoms were tending to jump out.

65. How could that merciful Arjuna (Parantapa) know her (mind) who was thus going towards Arjuna's abode moving her beautiful locks and telling something to herself with her tongue.

66. That lady of slender waist and elephant-gaits, having passed the entire distance in great speed, somehow, reached the abode of Arjuna like a care-free-lady blinded by sexual passion reaching the penance grove of a sage.

67. That lady of clear vision having reached the sacred door of his abode waited upon him with her mind reflecting on his unblemished beauty. Was she really a 'Patimvara' (a damsel who is choosing a life's partner) or an Abhisarika (a damsel who is going herself to her lover's abode for a sexual feast).

68. Having known the arrival of that celestial nymph wearing a veil Arjuna well versed in appropriate duty, immediately went forward to receive her in all humbleness without even the least sexual impulse.

69. The pair of stout bosoms of that lady of bending stature, out of a desire to break through the breast-cover as they were horipilated then, throbbed out because of a kind of tremour either due to powerful sexual awakening or due to great deliberate intention.

70. But even that celestial nymph surely might not have understood 'Parantapa' (Arjuna) a mortal in reality. How can a person blind-folded by passion know the deeds of great men even if he is a celestial person.

71. The lady of the night-lotus pond with her night-lotus eyes can get the bliss of short duration in a short time by her union with moon. But the lady of the lotus pond with her lotus-eyes cannot get that bliss in moon-light however impatient she may beto get the same.

72. How can the moon who is interested in removing the grief of the night-lotus pond look at the full blossomed lotus at

night. If the lady of the lotus-pond is love-stricken towards a person other than the sun, it may be surely due to the blindness caused by excess sexual passion.

73. With bashfulness enveloping his eyes, that Parantapa, then looked at her who was under the influence of sexual impulse and who was being persuaded by Cupid (from within) and began to worship her as he would worship his mother Kunthi.

74. Looking with eyes dilated with great wonder, at her who was looking at him with steady eyes (without winking the eye lashes) Partha with folded hands told her who was love-stricken, thus, out of courtesy as he would tell her mother Kunti.

75. "Welcome Oh, my mother; your form is always illuminated with the celestial ladies. You are bent on pleasing the mind of Indra and your deeds are for the well-being of the Gods. I am blessed in seeing your lotus-like feet.

76. You have come here, surely to shower me your child, with words cradled with the great waves of the ocean of mercy roused by the blowing of wind born out of affection and also to see me with sweet glances emerging from your fully blossomed eyes.

77. Oh mother, I bow with my head before the foremost of celestial nymphs. Accept now the 'Arghya' offered by Arjuna and also this 'Padya'. Possessed as you are with divine deeds, you are highly respected by the members of Puru's line. Let your grandson be blessed.

78. Oh, mother, even at this untimely hour you have come yourself with a mind full of affection, having walked a great distance without minding your physical fatigue. This pure and sincere mercy shown to your grandson is indescribable.

79. Let me know, Mother, "what is to be done by me to you at this hour. Do I not know my duty towards my mother. Let that object be difficult to be attained or not, I will do it for you with your blessings."

80 Urvasī a celestial nymph did not expect this new type of experience in the celestial world from Arjuna (a mortal She was like the younger sister of Ravana (Surpanaka) who approached Rama (for a sexual feast in the presence of Sita) and who was not at all received either by Rama or by Lakshmana

81 If the moon follows 'Rohini star' to get her union, the other stars do not try to follow him "Why do you weep bitterly like a lady in separation, at night, thinking about union with her lover who is loving and following another lady"

82 "At this hour of night when the entire world is sleeping soundly why do you wail like a "Kurari bird" Who is there to sympathise with a shameless lady who is free from bashfulness and who is blind by sexual passion? How can such a lady be attended to? Night alone is there to mourn and sympathise with

---

Canto VII

1 *Listening to the words of Indra's son, that lady became* a bit wounded at heart Having thought for a while she told Arjuna looking at him with her side glances overflowing with lust, in order to bring him round to her side

2 'Oh Partha possessed of moonface, listen carefully to these meaningful words blended with virtues Don t consider these as coming out of the mouth of a person intoxicated with passion Oh, charming Sir, these are true words

3 Know that I have come to you as I have been sent by your *loving father I am, now closely drawn to you by your* innumerable unfailing virtues as virtues attract virtuous *persons easily.*

4 In the great assembly hall, on that day, Oh great soul, the Gods like Rudra, Sun, and great Sages, Gandharvas, Siddhas and other respectful persons were present They were seen by you also

5. When those great persons were sitting in the order of their greatness and as the celestial nymphs were dancing like that, you alone were looking *at me in that way.*

6. At the end of the dance all the Gods, Sages, Celestial nymphs and other divine persons reached their respectve abodes in accordance with our master's command.

7. If there was any one error that has been noticed by you in my dance with your sharp and intelligent look, tell me that now, Oh Jishnu as you are also clever in the art of dance.

8. *Now, I like to practice with you 'Sivatandavam' type of* dance that has been mastered by you with all attention *from* Chitrasena.

9. 'Oh charming lady, go to the loving Partha for union. This is our master's wish.' *Oh Jishnu, Chitrasena came* and told me, thus, at the instance of your father.

10. Therefore, Oh Gudakesa, I have come to serve you here. You are charming and possessed of attractive limbs. *Listening to your virtues my mind is drawn towards you*

11. Therefore, give me permission to serve you as your father's words are to be respected. Your magnetic eyes are drawing me to you. Oh, long eyed one, your face delights me."

12. *Partha who* was disposed to do good deeds, listening with shame to these indecent words of the divine lady, told her thus with folded hands having closed his ears.

13. "Oh lady *of blemishless face you are like my teacher's* wife. Oh mother, therefore, it is not befitting on your part, to speak these bad words. These are uttered by you as you are boiling in Cupid's affliction.

14. *Oh, mother,* you are a Goddess to the members of Puru's dynasty. You are always to be greatly respected as you are a revered mother to me like Kunti and Sachi, the beloved of the king of Gods.

15 It is true, Oh mother, that you were seen by me, there, with my steady eyes in a peculiar manner, for, you are the most respectful mother of the Puru dynasty and as such you are always to be worshipped

16 Oh highly respected lady, it is not becoming on your part to consider me in the wrong way in view of the words of the Lord of Gods I must not be viewed with a mind that is afflicted by Cupid So I request that I may be pardoned

17 Dharmatmaja and his brothers are always addicted to virtues and are in their presence of mind as they are intelligent They never move away from the path of righteousness either due to delusion or due to sexual thought

18 Is this love of yours shown to me, your child for your conjugal bliss, proper? Oh, divine one, am I not your grandson? Is this not a deed undeserved by divine persons?"

19 That beautiful celestial lady lost the power of discrimination as her sexual impulse grew fast and deeper on listening to the words of Arjuna Looking at Partha like a highly intoxicated person she spoke this much that could not deserve appreciation by the good

20 "Oh, foremost among men, is it proper on your part to consider me on par with those respectful persons in this region of Gods and, to disregard me Oh Partha, know that I feel as if I am cut by an axe

21 In this Heaven great persons born in the line of Puru enjoy us endlessly by the power of their penance (done on earth) Similarly, Oh respectful person of attractive limbs, you also, therefore, come to me, here, as all my limbs are haunted by Cupid

22 Such and such persons who are able to enter the regions of Heaven, I approach those gifted persons myself Offering sexual feast in Heaven is our prescribed right and also agreeable

23 Heaps of Cupid's shafts emerging from you enter my mind and churn my sensitive organs Even though Cupid was

burnt by the enemy of *Tripuras on a former occasion*, the same Cupid is really burning me.

24. Oh, great soul, as I am afflicted greatly, I must not be abandoned by you as you are a Cupid to me. Don't disregard my request that is quite appropriate with conjugal love. I am helpless."

25. This Arjuna has come to Indra's Amaravati in connection with the welfare of Gods and not for conjugal sports. How could she understand the inner nature of Arjuna in spite of his words as she was under the sway of Cupid?

26. Unable to put up with the sight of Arjuna under the strong sexual awakening due to unusual lust that celestial lady rushed towards him in order to ascend the top-most terrace of Cupid as if she was intoxicated with wine.

27. Afflicted by Arjuna's form she fell at him forcibly with Cupid's arrows in the form of her bosoms. But she was thrown down by the opponent, because she missed the aim due to wrong display.

28. That *virtuous person* of truthful words told her who was desirous of enjoying a protracted conjugal union with him. Arjuna with his discriminative power spoke forth in order to make her understand easily following the code of righteousness.

29. "*This is my* daughter, this is my mother and this is my brother". This thought of discrimination is not to be seen surely in sexual sports even among immortal beings if they are haunted by strong Cupid.

30. Oh celestial lady, even though these words came out of your mouth, thus, these were not really spoken by you. I know that you are afflicted by Cupid. Therefore, I think these are spoken by him.

31. Let all the Lords of the directions and those who are living in this Heaven, listen to my truthful words. You are great and are to be respected by me like my mother Kunti, Sachi and Madri.

32 Oh auspicious one, you are to be respected by me on par with my mother and I am to be protected by you always like your son I kneel my head down at your feet Oh kind hearted mother, forgive me

33 She became frustrated at heart on listening to the words of that honest person With eyes sparkling with anger and with throbbing lips she spoke harsh words

34 I was disgraced by you as you are puffed up with the pride of your beauty, though I have come to you (myself) Similarly your respectful father was not honoured by you by deed as you are ungrateful

35 Having become impotent devoid of all masculine features you must not be respected any where even though you seem to be respectful You must mingle with ladies shamelessly, Oh wretch, and play with them having become a dance-tutor

36 Oh Phalguna, my request was thrown to dust The words of your father also were not paid heed to Therefore, Partha, the fruit of this indecency will be reaped by you shortly

37 Having cursed Arjuna, that virtuous son of Indra thus in anger, that forward Urvasi went to her abode stooping down her head disappointed in her attempt as her pride was broken by Arjuna

33 Like an unfaithful girl divorced by her husband, like a widow rebuked by her associates and like a she elephant, driven out by the king of elephants, she also was moving on though she was a celestial nymph

39 Like the evening twi-light bereft of lustre in lunar eclipse, like a flower branch bereft of flowers, that foremost among celestial nymphs also immediately lost all her lustre as she was disappointed in her desire

40 Having, somehow, spent that sleepless night immersed in thought that son of Kunti got up in the morning and reached the de orated mansion of Chitrasena

41. Approaching him impatienly with all humbleness the grief-stricken Vijaya informed him everything that has happened with that celestial lady in the previous night.

42. Immediately the Gandharva King informed Indra the Great by telling in person, the same without any omission as he heard through the mouth of the son of Indra.

43. Having called in immediately his son and in great astonishment embraced him firmly several times, the king of Gods passified Arjuna through auspicious words and told him thus.

44. Urvasi who has deluded great sages, Pururavas and others by her mysterious glances and graceful tiltings, has now been drawn towards you and your charming limbs.

45. She was puffed up with pride that she was capable of subduing all sages, Gods and mortals. She was sent by myself at night, Oh son, to your abode for putting an end to her pride and vanity.

46. All Gods, mortals and great sages, Oh Partha, are speaking very high only of you in great wonder as (even) that celestial nymph was defeated here itself by merely a man.

47. I think that not only was that foremost among celestial nymphs defeated, here, by your deed, but also all those sages who were already defeated by her.

48. You need not be worried, Oh Vijaya, because of that celestial lady's curse. I know that even this curse will turn out surely to be a blessing for your (good) future.

49. Oh son of Kunti, for one year you will have to live in disguise with your brothers in different names on earth in the country of Virata.

50. Due to an irony of fate you will have to live as an impotent among young ladies and have to spend the entire one year peacefully giving tution (in dance) to the daughter of that king.

51. After the expiry of that year you will be rid of the curse and get back your original form. Surely fate has its way of doing things.

52. If a person with a composed mind listens to this situation of Arjuna with attention, his mind will never indulge in sinful acts in the human world.

53. Listening to all these passifying words of his father Indra, this son of Indra lived happily, thereafter, in the company of the Gandharva king in this abode of the Gods.

54. In the meanwhile a great sage named Lomasa of keen sense of observation wandering on the earth entered the abode of Indra desirous of seeing him.

55. Having approached Indra who was being attended to by various groups of celestial beings and who was sitting in the darbar hall with Sachi, that great sage of extensive fame bowed with his head.

56. Immediately that great sage was given due respect by other great sages as per Indra's direction and he took an honourable seat there.

57. That renowned sage was suddenly taken by surprise on seeing Indra and Arjuna of great prowess sitting together on the same throne like Siva and Visakha sitting together on the divine bull.

58. How can Arjuna sit on the same throne of Indra, a seat looked upon with respect by all celestial beings even though he is born in the line of Kshatrias (on earth). What is the nature of his deed that is responsible for getting this place?

59. Very soon Indra understood that kind of mental process of the great sage and in order to remove his doubt told him clearly thus with a smile.

60. "Oh great sage of auspicious mind, may you listen to these words that I like to speak as you are possessed of discriminative power. Oh, foremost among the twice-born, know this foremost among men as my son Vijaya born of Kunti.

61. He has come to this world of Gods from the world of mortals in order to get divine weapons. Oh, great soul, there is some other cause for my son to come here.

62. You may know those two great divine sages of unparalleled high reputation Nara and Narayana. They are lustrous due to many good qualities and deserve to be respected in all the worlds.

63. Oh sage, those two respectful sages descended on the earth at a sacred place in order to drive off 'Adharma' and to establish Dharma in the world.

64 These two great sages of renowned heroism were living in the abode of great persons. Now that place is reputed with the name Badari and it is in the sacred continent (India) of the earth.

65. Here flows the sacred river Ganges of holy water capable of washing all sins. This attractive region and its surroundings are inhabited by 'Charanas' and Siddhas.

66. Oh sage, those saviour of men descended on this part of Bharata (Punyabhoomi) the resort of all virtues, in order to protect the gentlemen by killing all wicked demons who are bent on doing evils.

67. This place cannot be seen even by great persons. Even gods who are having divine forms are not able to see this place. Now this has become a holy place on earth because of the habitation of Vishnu and Jishnu.

68. Know Krishna as the eternal Narayana and this intelligent Gudakesa (Arjuna) as Nara. Oh sage of pure conduct, know that the birth of these two great persons (Krishna and Arjuna) is surely for the protection of the earth.

69. Even now there exist demons of enormous strength frightening the worlds, killing men, torturing Gods, and troubling persons of noble conduct and also ladies·

70. These mighty demons are the sons of sage Rudradanu and have obtained boons. Discussing to annihilate us these demons are wandering shaking the world.

71. We are not able to fight these powerful haughty demons as they have divine boons. Even though I have killed 'Vrtra' this sharp 'Vajra' weapon is now blunt and ineffective.

72. The divine noose lies idle in the hand of 'Varuna' like dead snake, having lost all its powers. Similarly the rod of unfailing power is lying idle in the hand of Yama (the God of Death).

73. The Wind blows very slowly having controlled the speed in all courtesy. These Suns are worried having lost the power of heating and they seem to possess the splendour of the evening sun.

74. Having lost all his riches even Kubera is rid of his cheerfulness and appears like Kuchela. He is just like a tree in summer with its branches bereft of leaves and flowers.

75. Oh Brahmin, airships lie in the sheds idle deprived of their lustre. These Gods move about slowly in the Heaven afraid of being threatened on the way by the demons.

76. Now all our divine powers have lost their effectiveness because of their divine boons like the splendour of the moon eclipsed by Rahu. Hence these weapons are incapable of giving the desired effect.

77. As long as my son (Arjuna) is sitting by my side why should I go to Krishna (for help). Will a man beg for ghee if he is having butter in his hand?

78. Even though this assembly is crowded with many persons, this person alone is able to kill them. Even though the sky is pervaded with innumerable luminaries the moon alone is able to drive off the darkness in the sky.

79. That accumulated divine Energy lying on the coils of Adisesha must not be awakened (from his mystic slumber) for

small purposes. By him alone the sons of Sagara were killed. If he is awakened he will burn the entire universe.

80. These dull-headed demons have not seen either him or his (supreme) arrows and other weapons in a battle. These powerful demons of evil-intentions have not seen also the effectiveness of the 'Pasupata' weapon.

81. Even a single lion, the king of animals can kill a number of infatuated buffaloes by falling on them. This Jishnu alone can kill thousands of his enemies by causing them fall down forcibly.

82. The demons who like to uproot and destroy the entire Gods do not know this fact. He who likes to do evil to others will be killed by himself like the demoness Pootana.

83. In these unwholesome deeds, these demons are led by Nivatakavachas. Let them see the power of his arrows shortly as they do unpleasant act always to good people in the world.

84. Indecent deeds are perpetrated against us the Gods by these Nivatakavachas, the affectionate sons of Rudradanu. Oh Brahmin, tell me how this can be put up with. How can we get peace of mind, Oh Sage".

85. Indra, further thought that respectful Sage Lomasa would be a proper person to render help. Desirous of rendering help to Yudhishtira of merciful heart he told him thus.

86. Oh great sage of melting heart, you may go to the sacred Earth (India) and meet Dharmaputra who is virtue incarnate. Find him my virtuous hero in the 'Kamyaka' forest where he is now living and passify him by kind words

87. On seeing Yudhishtira who is wandering in the forest as he has lost his kingdom in a dice-play due to the power of fate, Siva (who is carrying Ganges on his head) has decided, out of mercy, to protect the son of Yama (Yushishtira) and to establish Dharma.

88. The Gods spontaneously persuade men in their deeds, in order to protect good men and to promote interest in doing

Dharma in the world. These men are born out of the flow of Supreme Energy with the three-fold nature (Satva, Rajas and Tamas).

89. Seeing him you may persuade Yudhishtira in gentle words to take to pilgrimage so that all his sins may be washed off from his mind. He is now living in the forest separated himself from Arjuna.

90 Having tested well the efficacy of the heaps of divine weapons on the demons Nivatakavachas, this hero Vijaya will return with fame to the earth victorius to see his brothers and all others.

91. Having listened to those nectar words of Indra and taken leave of that Lord of the celestial world that Sage Lomasa bearing those words in his mind looked at Arjuna for a moment with significant glances.

92. "Oh Sage may you give all protection always with your prowess to that kind brother (who is not an enemy of others) as well as to other brothers". Thus told by Arjuna the sage started for that attractive Kamyaka forest.

Canto VIII

1. Dhritarashtra the son of Ambika heard from a great Brahmin, foremost among Saints that Indra's son Arjuna, the weilder of Gandeeva has gone to the Heaven.

2. That was why he became grief-stricken. At night he reached his bed very slowly thinking about Arjuna and criticising his own sons in his mind.

3 How can sleep approach spontaneously even at night a person who is confused (in his mind). After a long time with a felt heart some how or other he began to sleep.

4. But suddenly awakened by fate Dhritarashtra got up from his bed just before day-break. He sat down frightened on the floor for a long time with his eyes opened.

5. In the morning he called in Sanjaya by his side and told him everything about a frightful dream he saw in the previous night.

6. "Oh, Charioteer, with all attention listen, now, to a dream seen by me in the night. My sons were driven out of the city along the royal road by persons with cropped heads.

7. They were then, fettered, on the way, in strong chains by five strong persons. After that they were mercilessly charged by fast moving five-headed animals.

8. Even though caused by this dream, the grief has now become unbearable and is agitating my heart. A plantain tree is troubled greatly during rainy season if there is a cyclone.

9. My mind longs to ask about Vijaya, Indra's son who is now enjoying the heavenly bliss and is extolled by the Gods.

10. Oh chartioteer, it is heard that the deed of Indra's son has been spoken very high even by the Gods and he was greatly admired by the moon-crested God, Siva.

11. The heroic Vijaya is really valorous in battle. His friend is the Lord of Lakshmi. He is always led by the victorious God from one victory to another.

12. Even though my son is named 'Suyodhana', he is Duryodhana in actual fight. He will very shortly destroy even the earth by his own deeds.

13. That dull-headed one whose friends are wicked persons can never be my son as that Suyodhana is not capable of protecting his father from falling into the hell known by the name 'Punnaraka'.

14. Seeing Dhananjaya engaged in using his heaps of sharp arrows even Mrtyu (God of Death) all at once abandons his desire for victory (or for Arjuna).

15. In battle, starting from the noble Arjuna, Mrtyu will reach Krpa, Bhishma, this Suyodhana, his brothers and other chiefs of his company without effort by passing through Arjuna's arrows.

16. Now I understand, "Oh sinful Sakuni that my son was drawn towards you by your deluded words and now it seems he has been thrown into the jaws of death surely by you."

17. Even the great military experts like Bhishma and others are not able to resist the divine and hard weapons of that firm and spirited Arjuna.

18. In all the three worlds there is none to kill that heroic Arjuna at any time. Similarly there is no victor, any where, to put down the son of Indra.

19. Sakuni is the friend of my son. The son of Devaki is the friend of Vijaya. In this world victory and defeat similarly virtues and faults are caused by association.

20. I now undertand, that Mrtyu (God of Death) has entered the body of Pandavas in order to kill all my sons without exception by passing through the arrows of Partha.

21. Yudhishthira and other Pandavas are going to achieve success in the battle against the very great valorous heroes such as Krpa, Bhishma and others only through Vijaya.

22. My sons who are under the sway of Sakuni and his nectar words are really standing on the brink of utter defeat. How can they get victory as they are wandering in mirages

23. He will soon lead this my son along with the entire group to another world. If he turns out to be a friend of Vijaya surely he will attain all prosperity.

24. In this earth the Goddess of victory with prosperity and good ideas approaches voluntarily with great joy an intelligent person whose friend is either Krishna or Vijaya.

25. On a former occasion Vijaya offered the Ghandava forest to the God of Fire who approached him in the garb of a

Brahmin. This he did only after defeating Indra and preventing his very heavy rainfall by his showers of arrows.

26. My life's partner remains having closed her eyes with cloth not on looking at me a blind man but for not seeing the cruel deeds of my evil minded sons.

27. Just as the Sun burns the worms and germs on earth spreading its rays, the arrows discharged by Arjuna will surely burn my sons.

28. It appears to me that the army of my son Suyodhana greatly shuddered being frightened by the great noise of Arjuna's chariot has been dishevelled.

29. When Vijaya is standing in the battle field discharging arrows, he will be taken for the Creator who is creating with his mind that God of Death who is capable of consuming everything (during deluge) in the universe.

30. The Creator is, in fact, not merciful towards me. Seeing us, the blind parents (of Duryodhana) the Creator himself has given afterwards blindness due to haughtiness to my sons.

31. The five sons of Pandu are really shining alike with valour and heroism. Among my sons I am not able to see even one who is equal to Arjuna.

32. Oh charioteer, even one virtuous son is always superior to hundreds of fools. Among my cruel and sinful sons not even one with all virtues is seen.

33. As long as my sons are cruel how can I get mental peace. How can persons get mental happiness if there is no mental peace".

34. Listening to the words escaping from the king's mouth as if they were touching the vitals of the heart, Sanjaya of great intelligence told in all courtesy him who was thus lamenting.

35. "All that is said by you about your son is, indeed, true. It is more true that has been heard by you about Arjuna.

15 In battle, starting from the noble Arjuna, Mrtyu will reach Krpa, Bhishma, this Suyodhana, his brothers and other chiefs of his company without effort by passing through Arjuna's arrows

16 Now I understand, "Oh sinful Sakuni that my son was drawn towards you by your deluded words and now it seems he has been thrown into the jaws of death surely by you"

17 Even the great military experts like Bhishma and others are not able to resist the divine and hard weapons of that firm and spirited Arjuna

18 In all the three worlds there is none to kill that heroic Arjuna at any time Similarly there is no victor, any where, to put down the son of Indra

19 Sakuni is the friend of my son The son of Devaki is the friend of Vijaya In this world victory and defeat similarly virtues and faults are caused by association

20 I now undertand, that Mrtyu (God of Death) has entered the body of Pandavas in order to kill all my sons without exception by passing through the arrows of Partha

21 Yudhishthira and other Pandavas are going to achieve success in the battle against the very great valorous heroes such as Krpa, Bhishma and others only through Vijaya

22 My sons who are under the sway of Sakuni and his nectar words are really standing on the brink of utter defeat How can they get victory as they are wandering in mirages

23 He will soon lead this my son along with the entire group to another world If he turns out to be a friend of Vijaya surely he will attain all prosperity

24 In this earth the Goddess of victory with prosperity and good ideas approaches voluntarily with great joy an intelligent person whose friend is either Krishna or Vijaya

25 On a former occasion Vijaya offered the Ghandava forest to the God of Fire who approached him in the garb of a

Ganges and those living beings in Ganges quaked and shuddered in panic.

47. In that forest Parantapa (Arjuna) saw before him the moon-crested 'Kapardi' (Siva) standing in person with 'Uma'. He was also embraced by Sambhu.

48. Appreciating Parantapa at the end of the fight Hara gave his unfailing Pasupatha arrow to that son of Indra of his own accord.

49. The chivalrous Vijaya who was an expert in discharging arrows by his left as well as right hand was shining like the Pinaka-bowed God (Siva) at that time.

50. A most severe and frightful battle has been actually dragged in by your restless sons by deliberately dragging Draupadi by force.

51. Pandavas have gained knowledge of various weapons. They cannot be defeated even by the gods. Oh sir, they will easily put an end to the life of your wicked sons in the battle.

52. An unworthy act done wilfully by a person for the destruction of good men in this world, will surely turn out to be the cause of his own destruction some-how.

53. In the very presence of those great men looking at that helpless chaste lady your cursed son did, indeed, show his left thigh.

54. "Oh, the only lord of the universe! Oh, repositary of all kindness! show me now your mercy". Oh King, you have also heard these pleading words spoken by her.

55. Oh Lord, all the fabricated plots of your son were in vain. The world is run not by your sons, but by the workings of the Almighty.

56. Your son caused Vrkodara (Bhima) to take in poisoned food. After that having bound him along with a rock-piece he threw him into the deep water of the Ganges river in order to kill him.

36. Due to fate, they are now living with their wife in the forest regions led by their oaths ('Sapathas'). Yudhisthira and others are passing on the days by mutual co-operation.

37. That chaste lady of self-respect is not tying up her hair lock that is hanging deshevelled even now. Resounding war-cry in anger that Bhima is also weilding his club in that forest region.

38. That ever-victorious Arjuna was sent for doing penance by that 'Ajatasatru' himself. If that Yudhisthira loses his temper he will burn the entire world by his anger.

39. Don't forget that chaste and virtuous lady of reputation who was ill-treated before great men by your sons and who was poluted by the hand of Dussasana.

40. Three oaths have been made by the great and strong Bhima in frightening sound. By the other 'Arindamas' also (those who are bent on destroying the enemies) similar oaths were made.

41. Rebuking severely Vikarna, even that Karna spoke out obscene words appreciating your sons just like a serpent vomits poison.

42. The sons of Pandu also know that your mind is like a lake that appears clear outside, but really contaminated inside.

43. You may also listen to Arjuna's heroism that pleased even the Lord of Uma. That supreme Lord Siva himself came to Arjuna's penance-grove with Uma.

44. Coming in the garb of a hunter, Siva, who was inpatient to protect his devotee and kill the demon Muka met Arjuna for the latter's prosperity.

45. At that time a severe battle arose between Hara and Partha in that mountain. The Lords of the directions also witnessed the heroism of Vijaya.

46. Even though all his arrows were snatched away, he thrashed Siva in anger with his bow. At that time, the moon,

Ganges and those living beings in Ganges quaked and shuddered in panic.

47. In that forest Parantapa (Arjuna) saw before him the moon-crested 'Kapardi' (Siva) standing in person with 'Uma'. He was also embraced by Sambhu.

48. Appreciating Parantapa at the end of the fight Hara gave his unfailing Pasupatha arrow to that son of Indra of his own accord.

49. The chivalrous Vijaya who was an expert in discharging arrows by his left as well as right hand was shining like the Pinaka-bowed God (Siva) at that time.

50. A most severe and frightful battle has been actually dragged in by your restless sons by deliberately dragging Draupadi by force.

51. Pandavas have gained knowledge of various weapons. They cannot be defeated even by the gods. Oh sir, they will easily put an end to the life of your wicked sons in the battle.

52. An unworthy act done wilfully by a person for the destruction of good men in this world, will surely turn out to be the cause of his own destruction some-how.

53. In the very presence of those great men looking at that helpless chaste lady your cursed son did, indeed, show his left thigh.

54. "Oh, the only lord of the universe! Oh, repositary of all kindness! show me now your mercy". Oh King, you have also heard these pleading words spoken by her.

55. Oh Lord, all the fabricated plots of your son were in vain. The world is run not by your sons, but by the workings of the Almighty.

56. Your son caused Vrkodara (Bhima) to take in poisoned food. After that having bound him along with a rock-piece he threw him into the deep water of the Ganges river in order to kill him.

57. Then he was brought up by the King of Serpents and he attained the strength of ten thousand elephants. That son of the God of Wind rose up from the water without any injury on the auspicious eighteenth day.

58. Once Parantapa (Arjuna) set free his teacher from the mouth of a crocodile. At that time Arjuna was given an arrow (Brahmastra) presided over by Brahma by that teacher who was pleased with that act.

59. The dull-headed Duryodhana tried to burn the entire family group of his uncle by fire in that lac-house at night without any mercy.

60. But Oh Lord, that brought forth two unfavourable results to your sons. Vrkodara (Bhima) killed with ease the demons Hidimba and Baka.

61. The other of the two results was the one attained by Arjuna. He was able to get the daughter of Drupada king as a result of his success in a test of skill in archery at that time.

62. Even Karna who was defeated in that manner had to flee in haste. By this, the death of Karna at the hand of Arjuna is also indicated.

63. Even you gave a helping hand to your sons in deeds like these. Certainly Pandavas went to the lac-house only to respect your words then.

64. A person will have to reap a very bad fruit if he fondles his sons too much. In order to get high divine fruits poisonous trees are nourished and brought up by you.

65. Anticipating his matchless son in establishing the meaning that he is really the destroyer of his foes, the God of Wind also is staying in the path of Garuda (atmosphere) praising his chivalrous deeds.

66. Indra also thinking about the valour of his son marked by a hallow of matchless lustre and anticipating out of curiosity a victorious war, is staying there repeating words of victory.

67. The Goddess of Victory is choosing Vrkodara (Bhima) expecting happy union in a war. How can an (amorous) lady bent on a happy sexual union leave of the sexual impulse on seeing her loved one?"

68. Listening to these words of Sanjaya pregnant with meaningful ideas King Dhrtarashtra at once came to his senses. At that time he told this much with a grief-stricken mind.

69. "Don't inflict my mind again and again with sharp arrows of words as it is already severely hit. However firm a heart is, it will tend to break by high pressure.

70. These sons of Subalaka and his other caunsellors are all dull-headed. Oh Sanjaya, undoubtedly they are responsible for this end of my sons.

71. Neither in the Heaven nor on the earth has Arjuna whose banner-emblem is Hanuman, known any where his defeat. But my son of wicked intention has been defeated every where by his foes.

72. Because of his association with the wicked, Suyodhana blind by passion is not paying heed to my words taking advantage of my blindness even though he is my son.

73. It is certain that this blind man's sons who are blind by passion will be led to death by the sharp arrows discharged even carelessly by Arjuna of great lustre. Then is it to be told with regard to that Jishnu who is shining with new divine weapons and with knowledge of 'Mantras' if his anger is well fanned.

74. Krishna, the protector of all the worlds is guarding him and is his minister and friend. He was touched and embraced out of mercy by the moon-crested lord with his hands. Partha was able to sit with joy on the same throne with Indra. Thus victory is sure to Arjuna as he is backed up by divine help.

Canto IX

1 Who can, in this world, realise and bear the grief of separation from Kith and Kin, if it can be, how? By the power of love, somehow or other, he comes to his dear ones, again without much delay just as iron is drawn by a magnet, because everything in this world is firmly bound by a cord of love

2 In that Kamyaka forest even though she was with the four dear ones *Dharmaputra and others, thinking about that* lover from whom she was separated, Panchali the wife of those five, desirous of seeing Arjuna, spent those years like the night lotus pond expecting the disc of the moon at night

3 Looking up that Draupadi was speaking something With deep sigh she was doing something herself Always she was shedding tears That lady with a faded face without even minding her food, once told Bhima herself thus

4 "Oh lord, I am not able to bear this separation from him now In that assembly he was able to get me as a reward of his heroism in that manner Even though Arjuna your virtuous brother is having only two hands, undoubtedly he is superior to that Arjuna of thousand hands

5 Tell me when can I see that middle one of the Pandavas in front of me That Phalguna, a hero of long hands, beautiful limbs and smiling face is always sporting in my mind Our future success in battle rests only in his hand

6 Oh dear lord, when that lover has gone to a distant place, how can this forest give pleasure to my eyes in spite of its attractive slopes abounding in highly wonderful flower gardens How can the night lotus pond show its lustre in the absence of moon even at night

7 This 'Rohini star is searching for the disc of the moon unable to bear separation This tender creeper is searching on all directions for the mango tree This female Chakravaka bird is wailing piteously at night because of separation In this world all these shine only in the presence of their respective life giver (lover)

8. Listening to this with pity, Bhima passifying Draupadi told her clearly his mental processes related to Arjuna. Grief becomes bearable if it is properly shared through words. If the river is divided through many channels it does not spoil its banks.

9. "You also know Vijaya the long lived son of Indra. In this world nobody can defeat that strong person of long arms who is foremost among men. In battle with his red eyes he resembles a forest fire in a forest of enemies. You may know that victor of all kings to be Krishna's friend.

10. His well-formed long hands are stout and strong resembling a pair of bolts. They are able to discharge various types of great arrows with equal skill. Oh Draupadi I think that all our enemies have been vanquished in many battle fronts by us depending mainly on those hands of my brother.

11. His strong hands with five fingers that give victory are metaphorically described even by enemies as two serpents with five hoods. Even this earth appears as if it is suffering from his separation like a night in winter from moon's absence".

12. Repeatedly recalling that Arjuna in his mind Nakula in great perturbation looking pitiously at the brothers told Draupadi words chocked with tears. "In this forest, Oh dear, how can I get peace in his absence. This world is shrouded in darkness in the disappearance of that moon (Arjuna).

13. Everywhere he is praised always by all respectful great persons. The divine heroic deeds of that undefeated brother are sung by the celestial ladies. I do not know where has that gem in the form of Arjuna gone now to spread his lusture having forgotten his dear ones who are residing in the forest.

14. Having defeated in a battle those leaders of Gandharvas with his sharp arrows, that valorous Jishnu got from them many hundreds of horses merely by the strength of his arms. Similarly having brought much wealth from his enemies that energetic lion (Arjuna) gave it to the king Yudhishthira with all humility at the time of 'Rajasuya' sacrifice".

15. Hearing those melting words the fifth son of Pandu (Sahadeva) spoke out words that overflowed his throat and heart. "Oh sinful wretch, are you still desirous of destroying your own kith and kin even though you know us well. Oh blind Duryodhana you appear like a moth in this."

16. "Even now the sound of the bow-string is heard from Vijaya's bow. Even now that sound is surely striking hard at the ears of Karna. How can I like a life here in this 'Kamyaka' forest in the absence of Bhima's younger brother who is having a frightful bow. Tell me?

17. That clever Vijaya, Krishna's friend who is always shining with his clear reputation defeated single handed all those Yadavas who attacked him in a battle and carried away immediately that Subhadra. My mind now longs to see that brother a repositary of lustre.

18. This Partha shines in the middle like 'Hari' in the middle of the three Gods. He is like a peacock staying among the branches of trees in the divine garden. Like a lion among infatuated elephants he resides among his enemies in a battle. Recalling often that kind of person (in my mind) how can I get peace here".

19. Dashed here and there with the waves in the guise of these words of his dear ones, Dharmaputra attained a miserable plight like that of a fish thrown from a sea at a distance on the shore by the agitation of the waves in the scorching heat of the sun. He stood silent for a while looking at the ground.

20. Just then playing on his lute indications of favourable result and driving away the miseries of good men by his melodious musical voice Narada arrived all of a sudden, like 'Aruna' appearing on the eastern horizon driving away night by his innumerable rays and indicating a good morning by the notes of cocks.

21. That great sage saw in that forest region Yajnasenee (Draupadi) serving these four Parthas her lords, and attending on them of her own accord. She was like the everpure chaste

Savitri serving with devotion for ever those four Vedas spontaneously through divine means.

22. Looking at that Panchali who was serving her loving lords like the rays of the sun going round the golden mountain Meru as if attracted by the four lofty peaks possessed of many qualities that sage, a friend of all went near them foretelling something favourable.

23. Dharmaputra saw before him Narada an embodiment of sound descending from the sky. He immediately ran forward with his wife out of affection and devotion. Approaching that sage who was shining with a hallow of spiritual lustre he welcomed him with pleasing words.

24. Seeing before him that great Dharmaputra who was shining with his noble deeds, who was gentle who was coming on followed by Bhima and others and who with his noble wife was like the Mount Meru occupied by Goddess Lalita, that great sage said to him out of love thus in pleasing words after enquiring his well-being.

25. "Oh virtuous soul, I am greatly pleased with your commendable noble deeds like this. Tell me what you desire. I shall grant that. Because, a clever person must extend worthy presentation to those persons who actually need the same. What other than water will be taken in by a person who is extremely thirsty".

26. On listening word by word to this meaningful clear expression coming out of the pure heart of Narada, the great Dharmaputra, relieved of his grief a little, told slowly that great sage who was a 'Nitya mukta' (one who is always free from bondage) what he actually likes.

27. "Oh spiritual minded, I know all your efforts are for establishing "Dharma" and for protecting gentlemen by your deeds. Oh, all knowing sage your arrival here is to see and protect all of us who are unfortunate and grief-stricken due to separation from Arjuna.

28. Oh sir, if you like to bless us now, Oh pure minded, remove this my doubt. What is the result a man gets by his going round the earth and also by going on pilgrimage".

29. On hearing this that sage of long fore-sight, with a pleasing mind gave a reply briefly to that Dharmapurta. "I shall tell you that as heard by Bhishma from Pulastya. You may listen to that with all attention.

30. A person who takes his holy bath at least once in the sacred waters purified by the contact of Gods and used by Siddhas in bathing, here in the continent of Bharatha, becomes bereft of sins and highly purified. He will shine in the world with lustre. He will also be free from egoism and never lean towards the senses.

31. Sacrificial rites are undertaken only by wealthy kings in this world according to the prescribed rules by offering materials and money. Can these sacrificial rites be undertaken by poor persons in this world? For them also there are prescribed rites that give the same results as those of sacrifices.

32. This is more commendable and pariseworthy than sacrifices, because of double benefits. Great and clever people speak about this as a rare sacret of the sages. This can be easily undertaken by all classes of people without much wealth. Oh Gentleman, know this as pilgrimage which does immense good.

33. There is a very great holy bathing ghat belonging to Devadeva (Siva). It is known to all the three worlds. People in Heaven and Earth call this "Pushkara" the divine. During the three junctions of the day waters are meeting at this place out of Siva's mercy for the well-being of good men.

34. A person who merely meditates and desires to take bath here, will become purified and shine in this Earth respected by respectful persons If he bathes in the holy waters of this 'Pushkara' he will become purified and always worshipped by the worshipables here and hereafter.

35 After taking his holy bath if a person pleases his sages, Gods and Manes by the respective rites and gives highly

palatable meals here to the Brahmins, even his enemies will become his friends. Beccming lustrous like the sun he will get hundred times the result of horse-sacrifice. He will also be praised always.

36. If a person meditates upon the holy bathing ghat "Pushkara" out of devotion with folded hands when he is bathing in the morning and in the eveuing, he also gets the benefit of taking baths in all the holy places and becomes pure. Further he is daily praised in the assembly of great men. This is, indeed, true.

37. Thereafter the man desirous of going on pilgrimage must go to 'Dharmaranya'. This region is peculiarly sacred because of the sublime sacrifices done by various self-controlled sages and is liked by the Goddess of Prosperity. By a mere touch of this sacred place he will become rid of his sin. He can then go to that Kanva's holy penance grove with a cheerful heart.

38. From this holy place let him go to the reputed 'Yayati' water fall. With a controlled mind if he lives here on meditation, then that gifted person attains the great fruit of a horse-sacrifice. When he dies here his soul can reach the celestial world.

39. From there that intelligent virtuous person must go to that sacred place inhabited by Siva (Purahara). This place is shining on the Earth with the name 'Mahakala'. Having taken bath if he lives here meditating in all humility on Siva (Bhava) who controls even the life of the God of Death, he can shine by getting prosperity. He gets also his desired objects and freedom from fear.

40. From here he must reach the "Sthanutirtha" of clear water. This place is reputed with the name Bhadravata. With a controlled mind if he propitiates the Lord of Uma with the intention of getting his worthy objects, he will surely get the status of a leader of 'Ganas' by the grace of Sambhu.

41. He who bathes in the pure water of the Narmada river which is highly respected by all the people of the three worlds

thinking about the river (with respect) and meditating upon that Mahesa (Siva) becomes clear with-in and lives happily in all possible ways always with good men. He will also become equal to the moon in splendour.

42. He must then go to the river 'Raktacharmanvati' which is always carrying with it the reputation of Rantideva as if speaking forth in a similar way his sacrifices. Here, a man can attain the result of Agnishtoma sacrifice by the grace of Indra and also can reach the abode of celestials in a divine vehicle.

43. If a person bathes in the holy water of Prabhasa the presiding deity of which is fire, he becomes lustrous and shines always like the fire. From here the pilgrim may go to the holy place Varadana. All the suns are staying here ready to give boons pleased by various gifts.

44. If a man bathes in both the twi-lights in the holy 'Pindaraka' in Dvaravati, he will certainly get abundance of gold. He who takes bath in that holy spot of the ocean where Indus river merges, will shine in celestial regions and will also rob the splendour of the moon.

45. Even a man who merely takes bath in the meeting place of the five rivers will get the cherished good fruit of the five kinds of sacrifice. Thereafter, the fortunate pilgrim must go to become pure by bathing in the 'Vimala Tirtha'. He can then go to the holy and divine region of Indra with a clear heart.

46. The man may then go to the sacred 'Srinatha Tirtha' where once the revered seven sages propitiated the Lord of Lakshmi with seven vessels ('charus'). Having taken bath he may go to 'Devika Tirta' of crystal clear water. By propitiating Goddess there, a man can get a noble son.

47. Having gone to the holy Rudrakoti with a pure heart that intelligent pilgrim may bathe in the waters of Dirghasatra. Having thus passed the various holy places that bestow fortune, step by step, he enters with a pure mind the 'Kurukshetra' which is most sacred.

48. This holy place will surely take to a very high position a person who is fortunate in sacrificing his body here, thinking about Lord Krishna as the Supreme Being. Leaving that place the pilgrim may go to the renowned 'Saraswata Tıtha'. From there he may go to the 'Prthoodam' which is well known and more sacred.

49. From there he who goes to 'Sakambari Tirtha' through the forest path, will get abundance of grains because of the kind grace of Goddess Sakambari. Know that this Tirtha is most pure among many 'Tirthas'. He who plunges in this 'Tirtha' will immediately be rid of all sins.

50. Having bathed there the pilgrim must go northward only after touching Kanakhala. He who takes bath in the clear water of the well known Triveni will become qualified to go to Heaven. He will also get the fruit of ten horse sacrifices. Triveni is known through out the world as the meeting place of three rivers.

51. Thereafter having gone to 'Brahmavarta' the spiriual-minded person takes bath with a clear mind in the 'Sundari Tirtha'. If he propitiates Goddess Sundari there, with a divine heart he will get a beautiful form of Cupid liked by the fair sex.

52. From there he may go to the regions of 'Nimisharanya' on the earth. Here Brahma is said to live with Gods desirous of imparting knowledge of the Self. All those 'Tirthas' that exist on the earth are said to be present on this most sacred region of 'Naimisha'.

53. From there the gentleman may go to Gopratara of Sarayu. This holy place helps a spiritual person to cross the cycle of birth and death. Having bathed there, he may go repeating the "Taraka Mantra" to see the divine city Varanasi that removes the fear of bondage.

54. Concentrating on that great God (Siva) if a person passes on days here repeating often the Taraka-mantra "Rama" seeking after truth, he will surely be set free from bondage by the

kind grace of Sambhu He will also be set free from the hold of 'Brahmahatya' in case he dies here

55 The place where Ganges is joining Jamna is Prayag (Prague) Good persons call this place as the centre of Earth's 'Jaghana' (*the meeting place of two thoughts*' *He who propitiates* the lord of 'Uma' (Siva) here by offering worship and other means will be able to destroy his personal enemies and may attain freedom from bondage, here itself

56 The good natured Guha caused Rama along with Sita to cross the river Ganges of three courses Rama also caused him to cross Maya of three courses The holy place Sringavera purified greatly thus by those two persons bestows to the good peace, bliss and fame by the *mere touch*

57 Having gone to Gaya which is well known in Heaven and Earth an intelligent person who gives, here, at the foot of the 'Akshaya Vata' (an ever existing banian tree) to the Manes what is liked by them, will get an ever existing position in life and long standing prosperity Even if one son goes to this place his family will continue to be *prosperous*

58 Thereafter, having touched Dharmaprastha a pilgrim must go from there and enter the penance grove of the Brahmin sage Gautama He who bathes in the clear waters of 'Ahalyahrada that was once touched by Rama, he will become completely rid of his sins just as the moon becoming free from clouds during autumnal season

59 A man must bathe in the pure waters of Maheswari, thinking often about the divine waterfall that gives extreme pleasure That man by the power of his discriminative faculty *surely gets fortune and fame in this earth and a place in the* celestial world after his death

60 Having reached Mahesvarapura and after worshipping Lord Siva there a pilgrim will surely get immediately the power of *knowing his past birth He may then bathe in the holy* waters of Narayana Tirtha at Salagrama thinking about Vishnu, the 'Supreme Purusha in order to get a permanent place in his region

61. A man shines with reputation if he takes bath in the holy 'Kausika Tirtha'. It was here that King Kausika attained a high ever-existing place and a name Visvamitra. From there the pilgrim may go to the well-known 'Sandhya Tirtha' and stay there. This Tirtha has become most pure because of the contact of Sri Rama.

62. A person who takes bath in the sea water where Ganges joins, becomes highly pure and attains ten times the result of horse sacrifice. From there he may go and take bath in the river Narmada to become free from all sins.

63. Thereafter let him go to Sri Parvata and worship with devotion in a pleasing attitude the all merciful Siva (lord of Parvati) who is fit to be worshipped by all and who is the bestower of high bliss. He will become rid of sin and by getting matchless power he will reach a very high position with all fame.

64. Oh King, he may then go to the well-known catchment of the holy water of the river Godavari. It is ornamented by the interesting service of cranes on the water surface. By bathing here a person may easily get abundance of wealth and cows. After his death he will surely reach the regions of Vasuki.

65. By bathing in the catchment of the holy water known by the name 'Jatismara' a person may get the power of knowing his past and also the fruit of 'Agnishtoma' sacrifice. By doing hundred sacrifices here and by propitiating Siva, Indra became highly fortunate in getting lordship over all gods and Sachi.

66. Starting from here and going through the forest path he may come across in the south with the renowned river Krishna. By repeating the two sweet syllables of the sound 'Krishna' several times, he may take holy bath in this river following the prescribed rules. By the kind grace of Lord Krishna he will shine always in this world.

67. To get prosperity a man may go to the hermitage of Sarabhanga with all devotion walking through the regions of Dandakaranya. This holy place is a seat of all prosperity and

is resorted to by Gods and gentlemen. Wandering with a spiritual outlook in the forest he may reach Tungaka where he will become free from sin and reach the regions of Brahma after his death.

68. Oh King, when all the Vedas disappeared from the world, that great sage Angiras repeated the sound 'Aum' effectively and carefully here. At that time the entire Vedas appeared ready in his tongue. Here Saraswata studied all the Vedas well from him.

69. On reaching Kanchi fortunate persons get what is desired for and also more than that by meditating upon the Goddess whose limbs are dazzling with golden ornaments. On approaching Siva the lord of 'Kanchipuri' and Kamakshi with devotion a gifted person comfortably sports and wades in His waters of mercy.

70. That river Kaveri by name having bathed daily with her sweet crystal water 'Jambukesa' Siva who is residing in his water element and then having washed the feet of Ranganatha becomes purified and then flows removing the sins of others.

71. This river is the famous Lopamudra that beloved of Sage Agastya. Having reached this Kaveri who is sung in verses by poets, meritorious persons become purified by drinking its water several times. Becoming great by bathing several times in its water, those virtuous persons attain the highest divine position after their death.

72. Meditating several times, the gifted person must go to the Palani hill, a place of wonder, to see Goddess Uma's heroic son who is carrying a divine staff. Having propitiated this Subrahmanya with showers of fruit-juice, with honey and fruits of different kinds, he will become prosperous and live always with wealth and in the company of the Goddess of Fortune.

73. The pilgrim must go from there to the highly reputed Madurai, a city always attractive and well-known for various desirable objects and shining with the presence of charming young ladies and young men For getting prosperity he must

approach the Goddess Meenakshi who is to be always worshipped with the verses of the noble hearted Nilakantha Makhi and who is the daughter of Malayadhvaja Pandya.

74. From there with a pure heart he may go to 'Swami' hill to serve Subrahmanya who was born in a forest of mushrooms, who was brought up by six divine stars and who is a real teacher of all. It was here that the Gods Vishna, Siva and Brahma were able to get the Significant concept of the Sound Symbol 'Aum' from this Balaskanda (Subrahmanya).

75. From there the pilgrim goes to the famous river Tamraparni. Aquatic creatures of various colours are moving about in its waters. Those who serve Siva the lord of 'Papanasa' with a controlled mind, Siva will remove their sins and help them to cross the bondage if they are pure hearted.

76. Then the gentleman may go to Rameswaram only after visiting Dhanuskoti. It was here the victor of Ravana worshipped Samba the destroyer of the three deluded cities. Becoming pure by taking baths, here, and propitating the diety 'Ramanatha' who is no other than the moon crested Lord of 'Uma', a gentleman immediately becomes free from the sin of killing a devotee of the supreme.

77. One who is seeking after prosperity must surrender completely before that God Kumara who is a refuge to all good men. That son of the moon-crested Lord having stolen like a thief that glittering Valli possessed of the loveliness of a jasmine flower, and having wedded her, is staying in lustrous form at Valliyoor (Vallipuri) for the welfare of others.

78. A devotee must then go to that place where the Universal Mother in the form of a young girl of golden lustre stays to protect her pure hearted devotees who are agrieved. It was here in days of yore, that Universal Mother in the form of a young girl was served and propitiated out of deep devotion by crores of young girls.

79. That divine Mother having established on earth the presence of crores of holy waters is now staying here permanently

fanned by the breeze of the three seas On two lights even the Sun God with his red eyes is serving that Goddess and is moving about in the gatherings of good men

80 That universal Mother is having for the prosperity of good men a crown (Kireeta) studded with various kinds of gems, attractive fore locks, a face resembling lotus, limbs decorated by the association of gems, a pair of eyes with sportive side glances a fragrant body shining like 'champaka' flowers and a pair of feet

81 Then that man expecting happiness must enter that region of matchless beauty (Kumara Koil) surrounded by high yielding paddy fields and inhabited by ever-prosperous persons He must live here worshipping Kumara (the Lord of Goddesses Valli and Devasena) who is a permanent residence of all kinds of prosperity and who is liked by peacock and Siva

82 A pilgrim must then start from here with a clear mind and reach Trivandrum where the lotus eyed Padmanabha who is a refuge of all, lies on 'Adisesha' and on the earth to protect all devotees A devotee becomes gifted (by worshipping Vishnu here) and wealthy and gets back his lost health

83 In Kerala the 'Pampatirtha' that gives the highest bliss shines Here in the region of the Pandala King the greatest God 'Sasta' will descend and stay at the foot of the Sabari Mountain for the welfare of good men He will be greatly pleased by the sound "Oh, Son of Sambhu", you alone are our refuge'

84 For getting permanent prosperity and bliss a devotee must go from here to Sabari Mountain only after becoming pure by austerities and fasts and by thinking uninteruptedly about that God born of Hari and Hara A bath in the holy water here or a little of the holy water taken in, will surely destroy the outer and inner impurities and egoism

85 From here the pilgrim must go to see that Lord residing in 'Sreshthapuri' (Parur) That Lord is willingly taking in the butter (offered by his devotees) as if it is his favourable food One who is taking bath in the holy and clear

'Krishna Tirtha' here, will get happiness and prosperity by the grace of Balakrishna, the presiding diety.

86. The man may then go to the town known by the name Kaladi that removes all ills and shines on the bank of the Poorna river resembling her pure silken cloth. Here Goddess Sarada imparts the spiritual knowledge that gives the divine fruit of Monism just like the full disc of the moon that gives its complete light during the autumnal season.

87. In order to raise the fallen men (bed-ridden) that repositary of the ever existing brilliance, was brought by the God of Wind and installed at Guruvayoor. One who approaches that Lord of Lakshmi uttering the word "Narayana" with a felt-heart, will become possessed of everlasting wealth, and will be set free from rheumatism an d also from bondage.

88. From there the pilgrim must go to Gokarna by controlling his mind and passion. Desirous of crossing death he must live here propitiating Mrtyumjaya (Siva) after bathing. Having tested the strength of the king of 'Rakhasas', (Ravana) on a previous occasion, Siva began to stay here permanently with Goddess Sakti, and also with Gods, Gandharvas and Sidhas.

89. Oh great one, for a few days let the pilgrim live in Mysore. It was here, the Mother Mrdani sitting on a lion having killed the 'Mahishasura' (a demon in the form of a buffalo) saved the entire world moved by mercy. Desirous of getting further happiness he must then go from there to see that 'Sringagiri'.

90. One who studies this daily in the morning will be set free from all sins and will be always happy. Such a person will be highly respected by all. With sons, wealth and fame he will be always having plenty of agricultural produce. With the kind disposition of his Guru (a teacher) he will always be in the quest of that Supreme Truth.

91. The revered sage Lomasa will come here. Oh fault-less one, you may receive him, who has a knowledge of all

Vedic injunctions, with all devotion and according to rules. With Panchali and your brothers you may follow that great sage. You also will get happiness, fame and a kingdom free from enemies.

92. That renowned Narada of virtuous conduct having told that faultless speech conducive to happiness and having passified Dharmaputra disappeared immediately. Awaiting the arrival of the divine sage Lomasa for their future prosperity the Pandavas stayed there in that forest like a man awaiting in the darkness for a lamp for his future goodness.

Canto X

1. In accordance with Indra's instruction the sage Lomasa came to Arjuna's brother of virtuous conduct.

2. Pandavas' face-lotuses beheld on the eastern horizon that preceptor possessed of Sun's lustre coming from Heaven.

3. Pandavas went forward with materials of worship and according to rules worshipped that pure-minded sage whom they were expecting.

4. Patting on Dharmaputra and his brothers with sympathy Lomasa the foremost of sages told him meaningful words.

5. Your Dhananjaya who is clever in deeds is doing well in Heaven by the side of Indra and is desirous of knowing the well-being of his brothers.

6. Oh king, does not a flag disturbed by the wind tend to go back even though it is moved forward very fast

7. Led by fate even though living in the abode of Gods he is always thinking about his kith and kin; his mind is, indeed on the earth.

8. Your brother is living there like the noble Bharata who was living in Nandigram remembering his brother always out of brotherly attachment.

9. That intelligent brother of yours has to live in Heaven as per Indra's instruction led by fate. He will be rendering help to the Gods.

10. Listening to the various heroic deeds of Arjuna, all the Gods in Heaven are praising him again and again in astonishment.

11. That intelligent Arjuna having propitiated Siva by penance got the Supreme 'Pasupata' weapon from Him. He was also touched by Sambhu.

12. Dhananjaya got unfailing great weapons also from the lords of the directions along with their blessings.

13. Mrtyumjaya (Siva) and Dhananjaya (Arjuna) were drawn towards each other out of strong liking. With mutual understanding they embraced each other.

14. How can Arjuna who was taken to Heaven and was embraced by Indra again and again, get peace of mind, even in Heaven, in the absence of his brothers.

15. Tell me how the pleasures of the Heaven can please that great person who is always thinking about his brothers and chaste Draupati.

16. Oh Dharmatman, even that water-nymph Urvasi who approached him herself for sexual sports was prevented by Arjuna of noble deeds as he is a 'Dharmavrata'.

17. Oh king, there is some other purpose in my coming here. Oh noble one, foremost among men, with all attention listen to these words.

18. As you are all desirous of going on a pilgrimage I have come here to lead you in that in accordance with Indra's order.

19. Know that pilgrimage destroys all sins, bestows all powers and does give all fortune.

20. In the presence of those who are shining due to pilgrimage their enemies will have certainly the same effect of water drops on red hot iron.

21. *Pilgrimage will show the inner self in the presence* of divine light at the end of the life's span only after washing well people's mind.

22. On hearing these words that Dharmatma (*Dharmaputra*) made up his mind immediately to go on pilgrimage with Draupadi and his brothers.

23. Pandavas were given consent by the great sages like Dhaumya, Narada and Parvata to go on pilgrimage in the company of Lomasa and other Brahmins who met them.

24. On an auspicious day after the termination of the month Margasirsha (Sagittarious) and adorned by the Pushya month (Capricorn) they started eastward placing their preceptors in front.

25. Having gone to Kanya Tirtha, Prayag and Gomathy in an order, those highly enthusiastic persons. reached the great hermitage of Agastya.

26. On a former occasion this sage Agastya drank the entire ocean in great fury. Similarly that Kumbhasambhava (Agastya) of great lustre cursed Nahusha in anger.

27. Having killed that great demon Vatapi that sage got wealth from Ilvala only to please Lopamudra.

28. Thereafter those pilgrims reached the Ganges that slipped down from the matted *hair of Sambhu.* Having taken bath there, they pleased the Manes.

29. This Ganges was brought to the Earth to fill up the place of the ocean that was drunk by Agastya for destroying the demons.

30. Pandavas then bathed in the 'Bhrgu Tirtha'. Immediately they felt that they have got back the vigour once again that was taken away by Duryodhana.

31. Then the heroic Pandavas entered that penance grove of Lomapada s son-in-law who put a stop to Angadesa's distruction by a drought.

32. After that they got into the hermitage of the son of Jamadagni. It was here Parasurama's prowess was withdrawn by Sri Rama.

33. Having touched Vaitarani they reached Vedi where the earth had to stay taking the form of a platform and pleased by Kasyapa.

34. Becoming pure on seeing Surparaka they reached the 'Prabhasa Tirtha'. It was here that Pandavas were greatly passified with kind words by Sri Krishna and others.

35. Having taken holy baths in various Tirthas with purified heart they reached the divine hermitage of Chyavana the great sage.

36. On a former occasion that sage paralized those two hands of Indra the weilder of 'Vijrayudha'. That lover of Sukanya then caused the Aswini Gods to drink the Soma Juice.

37. Pandavas and others then saw the beautiful 'Indraprasravana'. It was here that King Yuvanasva did a sacrifice for getting a son.

38. A son was born from a side of Yuvanasva. He was called Maamdhata, because at that time words came forth from Indra that 'he would rule the entire earth.'

39. By those refined persons the holy Vipasa river was then touched. Here Vasishta who was emaciated due to 'Putrasoka' (grief caused by the loss of a son) became free from grief.

40. Having tied his body with a rope he fell into this river. Immediately he emerged out of this Vipasa as a man free from all ties.

41 Having seen the Kashmir water spots and the door way leading the Manasa lake those pious men of righteous conduct came to the river Vitasta

42 It was here, Useenara was tested of his righteous conduct by Indra and Fire God who took the forms of a kite and a dove respectively

43 Those pious men then went to the sacred river named after the Sage Ashtavakra That sage came out successful in an argument with Bandin who defeated his father

44 That river is called by good men on earth as Samanga because that river united all the limbs of that sage

45 They saw that attractive dwelling place of Svetakethu It was here Goddess Saraswati was seen in a human form

46 Those noble men Lomasa and others then saw the region of Yavakrita the son of Bharadvaja

47 Due to some offence towards Raibhya he was killed by a cruel gaint in fury But he was again brought to life by the Gods who were pleased here

48 In the company of Pandavas the sage Lomasa showing these holy places, leaving of all egoism reached the country of Subahu the king of Kulidas

49 Having stationed here Indrasena and others and taking only a few followers that sage was proceeding towards Gandhamadana Mountain along with the Pandavas

50 Draupadi was not able to walk even a step further and that sweet faced lady became pitiable and her face became pale and dry

51 Her husbands are highly powerful She was the only daughter of a king and chaste Yet Draupadi a lady of noble traits has become heavily grief stricken due to the power of fate

52. Pandavas and all others became greatly worried on seeing her who was emaciated due to fatigue as she has walked a long way and whose mind was fixed deeply on Arjuna.

53. Seeing that noble lady who could not walk further on the way, Dharmaputra thought about the protector Krishna without diverting his attention else where.

54. At that time Ghatotkacha, the son of Bhima, approaching them casually with his followers prostrated at the feet of all of them.

55. Krishna the Saviour of all kings who protect the subjects well certainly gives protection to his devotees without delay in somė way or other as he is kind hearted to those who approach him.

56. Dharmaputra and others were immediately carried and led to Badarika easily by that Ghatotkacha.

57. Inhaling the sweet smell there brought by the wind that Panchali whose mind was engrossed in thinking about Arjuna became drawn towards those flowers.

58. In order to fulfil the desire of his beloved, Bhima, the son of Vayu went out to fetch those flowers.

59. Going towards the North tracking the flowers with the smell he was stopped in his march by an old monkey on the way.

60. Enraged greatly on seeing that old monkey Bhima attempted at that time to throw him on some other place.

61. Even though possessed of the strength cf many intoxicated elephants Bhima used his strength in various methods. He had to bring in all his strength for use in a monkey who was after all old.

62. When he found that he was not able even to move him by making use of his entire strength, Bhima asked the monkey in all devotion about the secret and truth in that, only after prostration.

63 Hanuman (the son of the God of Wind) told Bhima his own story and showed him his 'Visvarupa' (universal form) as he was requested by Bhima

64 "Residing in the flag of Arjuna's great chariot I will render you help in that future great war"

65 Having said thus to Bhima, Hanuman disappeared himself from there after embracing him again and again

66 Remembering that universal form (Visvarupa) of Hanuman, Bhima entered the water looking at the blossomed lotuses in that lotus pond

67 At that time demons who were guarding that lake came forth to kill Bhima with their nails and curved canine teeth producing frightful sound

68 Bhima killed those demons with ease and plucked flowers leisurely from that divine lake

69 At that time the eldest Pandava became greatly worried as Bhima was delaying He came there agrieved to see that inhuman act of Bhima

70 Yudhishthira who had a sound knowledge of Dharma leading that polite Bhima by his argument on Dharma returned from there to Badarika itself

71 When Dharmaputra was *living with his wife* and brothers a demon Jatasura by name once came here in the guise of a Brahmin

72 When Bhima was away, he came near Pandavas When he was welcomed by Dharmaputra he went away carrying them

73 But he was met by Bhima on the way and was throttled to death easily just as a jackal by a lion

74 Once inhaling the fragrance that lady of slim waist (Panchali) was sitting in the same place with the Pandavas looking at the beautiful landscape of Gandhamadana

75. At that time flowers with five coloured petals were scattered by the wind caused by the wings of Garuda when he was soaring up from a great catchment of water.

76. Panchali's mind was drawn towards those flowers of five colours and she herself put forth once again a request to Bhima alone for bringing those flowers.

77. Immediately that adventurous man (Bhima) in order to bring happiness and those flowers to his beloved he ascended that plateau.

78. Rakshasas (Giants) with frightful looks along with their leaders caused impediments there also to Bhima who was plucking flowers.

79. Reverberating the place with militant cry that lover of battles became infuriated, fell forcibly at those giants and smashed them.

80. Crushed by Bhima's thrashes, and falling swooned due to Bhima's uproar they were killed in a short time like the infatuated elephants by a lion.

81. At that moment, hearing that sound Dharmaputra an embodiment of Dharma came to that spot running along with Lomasa and others.

82. Coming near Bhima he saw Bhima's rash-behaviour. Taking it to be an uncivilized act he felt ashamed and told him thus.

83. "What is the use of telling you again and again the concept of non-violence. If you want me to be pleased don't do such hasty acts."

84. At that time Kubera with his followers came and stood in front of Pandavas who were stooping down their heads.

85. Extremely pleased by Bhima's action that God of Wealth without a feeling of antogonism cheerfully told him (Dharmaputra) who has no rivalry thus.

2. Carrying Indra's command by his brain, desirous of annihilating the entire group of demons by his great strength and thinking about the very same service towards the Gods that chivalrous hero shone at that time with that chariot like Visakha (God Subramanya)

3. When that chariot of Indra was proceeding on in the sky at will like the peacock of Kumara, the army of the Gods was looking upon with steady eyes Arjuna alone as its leader as if it was keen on Arjuna's victory.

4. Ignoring that Devasena (the army of Gods as also the beloved of Kumara) just as he ignored Urvasi, taking it to be a flower already smelt (by others) that heroic person did not take that Devasena with him to the battle field. He went alone to fight with the demons.

5. Leading through the sky Indra's heroic son Arjuna who was extolled by great persons and soaring along the aerial path adjacent to the abode of the demons Matali saw a deep ocean.

6. Looking at that frightful ocean which was shining with an extensive blue body like the sky and which was playing with its waves where the aquatic creatures were swinging to and fro, that younger brother of Bhima stopped there for a moment struck with wonder.

7. When the sun was almost set giving place to moon-rise and when the ocean was wriggling through like a wriggler with the out break of waves moving up and down as if it was entering the mouth of Agastya for its own destruction, Arjuna saw the haughty display of the aquatic creatures in the water.

8. When the ocean was mocking at the disc of the moon with its foam-teeth and striking at the rocks on the shore with its waves in anger, Jishnu (Arjuna) became furious towards that rough king of the oceans as well as to Nivatakavachas.

9. Looking at this ocean that was breaking cargo-ships which were carrying various kinds of precious articles with its hands in the form of waves contracting and expanding in great

17. "Even though a mortal-being he has become an immortal by the association of that immortal chariot, immortal armour and the divine crown." Thus Indra's charioteer thought for a moment. This is because a person may become fortunate by association.

18. Taking him (Arjuna) to be Indra himself those demons who were in charge of guarding the city became greatly perturbed because of panic. Carrying weapons like swords, arrows, bows and clubs in their hands they closed all the doors firmly and simultaneously in order to guard the city.

19. Filling up his high-sounding conch 'Devadatta' with air and the different directions with sound Arjuna blue up that conch as he was desirous of conquering all opponents the demons just as Krishna (the victor of the demon Madhu) blue up his conch 'Panchajanya'.

20. The sound of that conch starting from the earth gradually swelled up penetrating the sky and the ocean in great fury, shaking suddenly the entire demon groups from their origin, striking forcibly the Nivathakavachas and reached the heaven (came to a stop).

21. Taking their weapons, swords, tridents, arrows, bows, clubs and the like together with various kinds of protective coverings, discs and chariots the Nivathakavachas appeared wearing their armour, desirous of fighting with him in an encounter.

22. All kinds of instruments of sound were blown aloud together without any order manifesting various forms of harsh sound. By such sound the fishes like 'Makara' suddenly became highly excited and fell on the sea shore.

23. Matali who was in the habit of breaking the vitals of the enemies; heart led Arjuna and the chariot clearly to a plane surface. Instantaneously the haughty buffaloes in the garb of those demons fell due to their illusion before an elephant in the form of Arjuna, their 'Antaka' (God of Death).

commotion Vijaya inferred the presence of the demons Nivathakavachas there

10 That ocean which was made to jump by the turbulent water in order to beat the moon considering him to be his enemy appeared to that noble Arjuna as a drunkard The behaviour of a drunkard is not liked by gentlemen generally

11 Vijaya saw in that ocean groups of crabs and tortoises and the behaviour of aquatic elephants At one place he saw layers of conches moving fast and at another place coils of aquatic serpents

12 Mighty fishes were fancied by him, at night, as mountain sub merged in the ocean water as if frightened by Indra Where the waves were attempting to reach the moon there, they were observed by Arjuna as shaking the peaks of the king of mountains

13 Seeing the dashing fight between the giant fishes and their enemies the whales and the confrontation among the infatuated mighty fishes such as the 'Makaras' Arjuna thought to himself as a mass murdering encounter of frightful wild elephants in the interior of the forest

14 Afraid of the great commotion of the ocean, the multitudes of gems looked as if they have reached the Heaven taking the form of stars This might be due to the fact that gems were not seen by him even in that 'ratnakara' (ocean) where as stars were seen by him in the sky

15 Suddenly realed up in greet speed a frightful cyclore forcibly thrusting up the waves of the ocean Seeing that rough ocean at that time that valant hero inferred the presence of the abode of demons there

16 Here itself bringing down the chariot fast, the chario teer showed Arjuna the city of the demons Listening to the roaring sound of the chariot in the sky and seeing the chariot the demons became greatly perturbed

Still some others stood still on the earth for a long time listening to Arjuna's bow-string.

33. Beholding Indra's charioteer controlling the divine chariot with hundred steeds encountering bravely leaving all lethargy in the midst of thousands of great leaders of the Nivatakavachas that son of Indra became astonished.

34. Even then the demons attacked him forcibly with tridents, rocks and very sharp missiles simultaneously. Looking at that charioteer thus beaten in the battle Arjuna's mind was wounded a bit.

35. With arrows emerging simultaneously from his divine Gandeeva bow giving out terrific "Phoo, Phoo" sound simultaneously cutting the demons' various weapons such as tridents and arrows Jishnu killed them with ease,

36. Some Nivatakavachas ran away greatly frightened; some demons hid themselves here and there on the earth; a few others went to eternal sleep on the ground while some others abandoned victory over Vijaya out of panic.

37. On seeing in the midst of those demons Arjuna attacking powerfully just as a lion encountering haughty elephants and behaving like a peacock rushing towards serpents Matali became pleased at heart.

38. Carrying heaps of very sharp arrows, the dreadful Nivatakavachas again haunted the battle field and rushed towards Arjuna to kill the very same hero. This was like the moths flying towards a beacon light.

39. Having determined about the future steps to be taken, that most powerful hero like the fire of destruction immediately made this attempt of the demons futile by means of more sharp shafts pronouncing the spells of "Brahmasthra" without much effort.

40. Many demons were severely troubled and killed with ease by Indra's son who was highly active. Even then they did

24 In the meanwhile great persons, Gods and divine sages assembled in the sky looking at this place The Goddess of Victory also with her tremulous side glances stood there watching victory and Vijaya who was charming in all his limbs

25 The charioteer looking at Arjuna interpreted within himself thus 'this seed of Indra's energy sown in Kunti on a previous occasion is now seen on this earth in the form of this chivalrous Arjuna Does not the essence of a cloud get into an oisture of the sea for coming out in the form of a pearl'?

26 Seeing the attacks and counter-attacks of Vijaya and the demons all groups of divine sages and Gods with their mind filled with wonder praised that hero Arjuna also by words simultaneously *repeating words of victory*

27 Blocking the chariot's path of Indra s charioteer and surrounding Nivatakavachas' God of Death, Arjuna by name, those groups of demons in hundreds disturbed him who was highly chivalrous and active with arrows

28 Some other enraged demons discharged most severe 'Bhusundis' Some of them discharged on him similarly sharp tridents But all those weapons fell in vain above the chariot due to the speed of the chariot that was cleverly led

29 Various kinds of sharp arrows were discharged by means of that divine 'Gandeeva' bow applied in various ways by that one Each of those arrows branched into hundreds in the sky and killed all those cruel hearted demons

30 Some ferocious Nivatakavacha demons possessed of awful looks appearing like the forms of the God of Death as they were frightful and conspicuous with their canine teeth suddenly ran towards him also from behind

31 In the meanwhile the clever horses that were reined by Matali ran pell mell in the midst of the leading Nivātaka vachas crushing forcibly thousands of them in that battle

32 Thus some of them were killed kicked by the hoofs of the horses Some others were crushed by the chariot wheels

with heaps of 'Salila' arrows and 'Saila' arrows destroyed easily that fire and that cyclone respectively.

49. Then those cruel Nivatakavachas created various kinds of 'Maya' simultaneously in anger and troubled him very much. Severe showers of rocks, fire and cyclone of that combined 'Mayas' worried that Great Arjuna greatly all at the same time.

50. Instantaneously pitch darkness created by Maya enveloped that region. All those divine horses (of Indra) conld not proceed further. That charioteer of Indra also was suddenly shocked and the reins fell on the ground from his hand.

51. When his mental processes were shrouded in deep darkness and when he was uttering repeatedly "where are you Arjuna?, tell me where you are?" and when that divine charioteer was thus dispirited, panic entered the mind of even that weilder of Gandeeva.

52. Indra's charioteer told Arjuna thus in panic "Oh, Partha, son of Indra, in that great war between Gods and demons for getting divine juice (Amrta) I was steering Indra's chariot as I am doing now.

53. Oh Arjuna, similarly I have seen great wars. I was in the battle front of Vairochani in the same capacity. Oh great hero it was again by me the divine horses were controlled in a war in which the demon Vrtra was killed.

54. But all those battles cannot at any time, claim equality with this as this is very severe. Oh son of Indra, I was not so much frightened and spell-bound at any time in those battles as I am now."

55. Hearing those pitiable words of the divine charioteer, Arjuna once again regained his presence of mind as he was intelligent and prayed for a while, Siva's mystic 'Maya' Uma who used to illumine the mind of her devotees.

56. "Oh Mother you alone are my sole refuge. Looking at me a refugee, Oh Bhavani, may you become now my support and

not understand Vijaya. They were dull. Generally men who are blind by passion do not understand the traits of great men.

41. Some Nivatakavachas with their sharp spears, some other daring demons carrying 'Sataghnis' and a few others with their sharp tridents of great speed gave trouble again to the son of Indra.

42. With his 'Dayita' weapon presented to him by Devendra he made all those weapons and arrows of the demons powerless. By this weapon and other swift arrows their heads were cut off very easily though they were hard.

43. Again the most powerful demons of the Nivatakavachas came forth with showers of arrows just like serpents approaching with their raised hoods though their tails were cut for their own destruction to fight with Arjuna their Antaka (God of Death) who was ready with his arrows.

44. But that Paramtapa (Arjuna) cut all those weapons by means of sword, trident, arrows, 'Tomara' and Pattissa. Instantaneously the life of those demons also was taken away by that strong Gandeeva discharging various kinds of arrows

45. Looking at the sea of blood gushed forth from the body of those demons killed by sharp weapons and many of their separated hands, legs and heads, the remaining demons immediately ran away from the battle field panic stricken.

46. Suddenly there appeared showers of huge stones which the demons created all-round with their (mystic power) 'Maya'. That Maya troubled the firm-minded Arjuna and those showers of stones too were powdered by his showers of arrows

47. When the showers of stones were broken by that powerful Arjuna, the demons discharged showers of water at him. The 'Maya' that created those showers of water in fact, deluded him. But that was made to evaporate by the 'Visoshana' arrows sent by Vijaya.

48. Soon those demons of evil intentions by the power of their 'Maya' discharged cyclone and fire at him. But Vijaya

taneous exit from there, that hero (Arjuna) saw on the earth in front of him many demons who were killed by him.

65. Seeing (Indra's) horses caught hold of by the hedious hands of the demons, the sky hidden by heaps of huge rocks and tapering tops of peaks falling abrupthy, even that chivalrous Vijaya became struck with panic.

66. Even then all those Nivatakavacha demons together with their Mayas had to go away with the God of Death, because Arjuna was discharging many sharp arrows from his Gandiva reciting the spells of 'Dayita' weapon.

67. Some demons were seen like haughty buffaloes with their heads cut off; some were seen like tuskers with their tusks severed and at some places demons were seen like broken mountains.

68. At the end of that long drawn out battle Arjuna together with that charioteer entered the city of those demons desirous of seeing the same. Seeingt hat city with all kinds of prosperity excelling even the city of Indra, he became greatly astonished.

69. Having killed those cruel hearted Nivatakavachas separating them from their fortune and united Arjuna, there, with the Goddess of Victory the time passed on from there in order to inform others also of this.

70. In order to tell Indra about Vijaya's victory Matali started from there with him appreciating in sweet words to his heart content Arjuna who was greatly huripilated as he was embraced tightly again and again by the Goddess Lakshmi of her own accord with her pair of hands capable of bestowing victory and prosperity.

helpmate. Oh Goddess, having removed this illusion, give me light to my mind out of mercy only to safe-guard 'Dharma'.

57. Look at me your son? As you are the beloved of the Lord of the three worlds, as your mind is wet with mercy and as you are responsible for all illusions, Oh, Goddess of Maya in order to kill these demons who are blind folded by passion in their mind, illuminate this mortal world enveloped in darkness created by their Maya.

58. Oh Mother, Goddess Maya, Mohini did you not give of your own accord the divine juice 'Amrta' with all interest having deluded by casting your captivating tremulous side-glances those demons who were desirous of drinking the 'Amrta'?

59. Thinking about the divine sports of the universal Mother and praying Uma (Himalayan's daughter) who once took the Mohini Avatar, Arjuna sent an arrow named Mohini which broke that pitch darkness and revealed the light.

60. When those Mayas were destroyed by the power of that arrow, those demons again created Mayas of various kinds all round. Again the earth was covered with darkness soon and again the earth became visible by the power of that arrow.

61. Whenever there was light, Matali moved here and there again and again leading the horses yoked with the chariot. Partha too who was on the alert keeping the bow ready moved here and there killing the demons.

62. When the battle fought with the mystic powers of Maya was thus prevailing on the earth killing the Nivatakavachas, all those demons were not to be seen there, as they were, suddenly, hidden under their respective Maya.

63. Even at that time those cruel demons Nivatakavachas were fighting in the battle field without revealing themselves. He also was cutting the necks of those demons, without much effort, by discharging heaps of dreadful invisible arrows.

64. All of a sudden all those demons disappeared simultaneously withdrawing all those Mayas. After their simul-

12. The city was inhabited by the cruel demons Kalakeyas and Paulomas who were always happy there because of the power of boons.

13. By means of penance they got as boon least sufferings and death at the hands of some one other than great sages, 'Yakshas', Gandharvas, Gods, Giants and Serpents.

14. That gentleman Arjuna asked the charioteer about this city and he said with a smile to Indra's son who was astonished.

15. "Oh Pandava, these great demons cannot be killed by Gods. It is because of this they live here comfortably and free from fear.

16. Even then, their death has been prescribed by the creator earlier. Those demons are be killed by a man who is really great.

17. Sir, having overpowered them you may set free this great city. The city of Lanka and Sita were set free by Rama a man.

18. Those who protect even the wounded from disaster may really be 'Kshatriyas'. They are born with a firm determination to uphold Dharma.

19 This desirable duty is prescribed for them by the creator. Oh sinless one, is not your birth in the Kshatriya caste? You may know your duty.

20 Those demons are to be killed easily in a battle by you alone by cutting of their necks with irresistable arrows discharged (from your bow).

21. The celestial beings like the Gods, Oh knower of Dharma, relay on your true heroism, your Gandeeva bow and on your hands.

22. These demons are living here in groups anticipating at any moment their mass destruction through the directions laid down by your sharp arrows."

Canto XII

1. Sitting in the chariot Vijaya was going up to the Heaven along with the Goddess of Victory just as a bridegroom with his newly wedded bride (for the conjugal bliss).

2 He saw among the luminary bodies a great wonderful city matchless in its beauty and possessed of radiance like that of fire and sun.

3. Moving about in the sky that city looked beautiful with golden lustre like Goddess Lakshmi in the milky ocean.

4. That city was made attractive with dazzling gem-trees with multicoloured fruits and flowers and chirpings of birds.

5. With great machines of various designs and different mechanism it appeard like a satellite moving about.

6. With peaks of golden coloured monsions and golden fortresses it shone greatly quite appropriate to its name Hiranyapuri.

7. This city with four main entrances and possessed of domes and tapering peaks was always surrounded by Paulomas and Kalakeyas.

8. The city marvellous with its prosperity was difficult to be approached even by the Gods. It was specially created by the creator for Paulomas and Kalakeyas.

9. With plenty of wealth that city was shining always by the God of spring season and always fanned gently by wind.

10. Even though this city was pro'perous, worried by her cruel subjects it put on the appearance of a Mugdha lady troubled by grief inside

11. Even though surrounded by demons the city was existing somehow or other like Sita even in the Interior of Asoka forest.

34. Falling into the interior of the earth and again coming up the demons were carrying that city with the power of their boons.

35. Those enemies of the Gods were then leading side ways and into the ocean that city which resembled Indra's Amaravati.

36. Restlessly sending heaps of sharp arrows of many kinds he (Arjuna) brought that divine city along with those demons under his control.

37. Being assailed all round by rains of arrows emerged from his Gandeeva those demons were reeling very much out of panic.

38. Seeing that kind of battle and the demons who were killed, Matali, all of a sudden told that Jishnu who was attacking like that.

39. "Look here Arjuna, these sinful demons who have been killed look like heaps of rocks chistled and thrown from mountains.

40. Oh son of Kunti, you may also look on earth at this blood river carrying with it demons who were killed by sharp arrows.

41. Slipped from them that city fell on the earth in great speed. Metali also reached the earth from the sky with that chariot.

42. But there by Jishnu thousands of very powerful demons were seen with their chariots ready to fight.

43. These demons were killed by arrows. Some other demons again appeared. They also were killed similarly. Again came forward others for a fight.

44. Thus the demons were coming in like the waves of an ocean. Coming forward endlessly they stood all around him.

45. With powerful weapons they worried Arjuna who was troubling them like that. Fighting arrows with arrows those demons looked like infatutaed elephants.

23. On listening to these words of Matali Arjuna became happy. Battle among chivalrous persons certainly brings joy to valourous persons

24 Leading Partha cleverly by the divine vehicle Matali reached soon that attractive city of the demons (the enemies of the Gods)

25 The moment those haughty demons saw them, with a perturbed mind they rushed forward in great speed to charge them

26 Those demons were attacking in anger that heroic leader of men with iron shafts, iron clubs, Bhallas, 'lathies' and fists

27. But those dull demons who were thus fighting vehemently, were resisted by that intelligent one with heavy showers of arrows discharged along with spells

28 With swift movements that intelligent one relaying on his power of knowledge deluded all of them by discharging showers of arrows along the chariot track

29 Unable to recognise each other, those demons, then attacked each other with weapons and rushed towards each other

30 With dazzling missiles Arjuna struck on the heads of those demons in hundreds whose mental processes were thus deluded.

31 Residing in that city those great demons who were being killed thus flew up together dragging that city out of panic

32 Sitting in their own 'Maya' and forcibly dragging that marvellous city that was moving in the sky at will, those demons were supporting it as they were possessed of mystic powers

33 Enraged at that Paramtapa troubled those demons, his enemies, by covering their paths everywhere with showers of arrows

57. Thus meditating upon Siva (the Victor of Mrtyu) residing as his inner soul with his mind by closing his eyes he stood there itself.

58. Suddenly the divine 'Pasupata' weapon flashed upon his memory. It was for the sake of this weapon he did that penance in that forest.

59. "Happiness to all beings" uttering these words he mounted that arrow on his bow. This arrow well known by the name "Roudram" has the power to kill enemies.

60. By the mere touch of Gandeeva that arrow became resplended with great lustre. Immediately a great person appeared before him.

61. Arjuna saw him possessed of three heads, six hands and nine eyes. He was clad in newly cut antilope's skin and ornamented with serpents and also scorching with lustre.

62. Meditating upon the three eyed God out of devotion and reciting the particular 'Mantra' (spells) related to it (that arrow) he discharged that arrow to set free the Gods.

63. The moment this great 'Raudra' arrow was discharged different kinds of frightful forms emerged out of it.

64. Bears, tigers, lions, bulls, bisons, similarly wild elephants, wild cats and 'Sarabhas' came out of that arrow.

65. That arrow brought forth many vultures, owls, eagles, monkeys, wild pigs, dogs and wolves.

66. That 'Raudra' arrow further created valorous persons with weapons and arrows in their hands and chivalrous chiefs of chariot-forces, Yakshas and goblins all round.

67. The entire region was covered with these and other living beings in various forms, and persons possessed of four frightful faces and four canine teeth.

46. Those chiefs of demons appearing in various *forms* moving about with their chariots in various paths and having strange helmets and flags were seen by him (clearly).

47. They tried to delude Arjuna with their strange faces, with various kinds of armours (and other protective coverings) and with strange ornaments.

48. In great fury they troubled him very much by shouting and roaring like the thunder and with frightful arrows.

49. In that battle even with powerful weapons the weilder of Gandeeva was not able to punish them who were ready with up-lifted arms.

50. Even Jishnu was greatly frightened in that battle. Partha, then, meditated upon Sankara, the God of Gods and a treasure-house of mercy.

51. "When all persons were fleeing on seeing the 'Halahala' poison coming up, you alone Oh God, drank that poison to protect all the worlds...

52. Residing in the minds, Oh Master, you remove all kinds of sin and then help your devotees to cross the "Bondage" by imparting the 'Taraka' spell.

53. You are always following your devotees for protecting them. Oh Lord of Parvati, protect me from these cruel demons and from fear.

54. You alone are Bhagavan, Bondage and the Instrument to cross that Bondage. You are possessed of the power of 'Maya' and also the Goddess of Maya. You are similary the world and also its cause.

55 You are the creator and also the created. You are the kingdom and also the king. You are the Supreme Being and also the individual soul of all.

56. How can I kill these wicked persons in order to protect the gentlemen from fear. Bless me now Oh Lord, as you are the God to punish and kill the wicked.

79. With continuous contemplation with the flow of devotional words Arjuna propitiated Sankara, the three eyed God, most affectionate of his devotees.

80. "Today having killed all the demons with ease you saved the world (from destruction) out of your great kindness as you are always merciful towards living beings Oh ever blissful one, making me a mere instrument of yours in this battle, you have certainly done this in order to super-impose a great reputation on me alone.

81. "Is not your body this universe that is infested with animate and inanimate groups of eight elements-persons who are sacrificing, earth, sun, moon, fire, water, ether and air. Surely you are the universe. You are also the creator of this universe. You are more than this universe. Oh lord with this universe as your soul today I have complete faith in your divine sport and past-time.

82. Oh Lord of Uma reflecting in your mind always about your devotees, you alone follow them, Oh, Lord, only to do good. Oh, moon-crested Lord, Omniscient one, my prostrations are always to you."

Canto XIII

1. On seeing such a kind of unperalleled encounter between the Gods and 'Asuras' and the great deed of Indra's son, Indra's charioteer then told that Partha with folded hands and with joy.

2. "Who is there, in this world, able to describe this, your heroic deed and this battle. Oh, great soul, a mass slaughter of the enemies has been perpetrated with arrows by a mortal being single handed.

3. Oh son of Indra no body is able to approach, touch and enter that city. Such a city moving in the sky, has been churned by you because of your strength and valour.

68. Because of these frightful creatures emerged out of that 'Raudra' arrow discharged from the Gandeeva bow, the demons in a short moment became panic-stricken.

69. Arjuna, simultaneously discharged from his Gandeeva also other great powerful arrows then and there.

70. Some demons were bitten by canine and other teeth. Some were beaten by 'lathies'; some were chistled, while others were pierced with curved claws and tridents.

71. Some demons were killed by tigers, some by lions, some by wild pigs and some demons were killed by arrows and others by Yakshas, goblins and ghosts.

72. *Many other demons* perished mercilessly killed by sharp missiles like 'Peelu' and others discharged from the Gandeeva bow.

73. That ever—victorious Arjuna killed these demons also with sharp *arrows* like Jrmbhaka, Tamasa, Pavaka, Garuda, Vayava and Varuna.

74. All those demons Kalakeyas and Paulomas were killed by these dreadful creatures and arrows as directed by the God of Death.

75. Those demons who were killed fell from the sky to the ground; *some fell with their* necks cut of, some with broken limp scovered with blood.

76. Looking at the blood-river flowing with these great creatures namely the demons thus killed, Arjuna struck with wonder meditated upon Lord Siva.

77. At that time, the Gods who were greatly pleased suddenly showered, on the head of their Saviour, rains of flowers.

78. Truly even Urvasi herself, at that time from her ill-will (towards Arjuna) danced joyfully in Heaven with other celestial damsels.

13. Oh son of Kunti, take bath in the water of this celestial Ganges obeying the rules, as you know the rules. Then with your purified body enter this divine chariot.

14. Today you have surpassed your father the king of Gods with your intelectual approach in your deeds. Though born out of a pot Agastya drank the ocean. A pot can hold only a potfull of water.

15. Listening to the words of the celestial charioteer, Arjuna became purified by bathing shampooed agreeably by the gentle wind of the celestial Ganges and ascended the chariot.

16. Indra's charioteer with great joy led Arjuna who was happy at heart and who emerged as victor of the great demons Kalakeyas and others, to the palace of Indra.

17. That heroic and respectful Arjuna who was given a helping hand by slowly placing his feet on the flight of steps descended from the chariot to the celestial region.

18. Gods and Siddhas who were greatly pleased, having placed the respectful and highly revered sages in front along with the seven sages went forward with necessary materials and pot full of holy water and received him.

19. Doing "Neeranjana" with the golden rays of the flames of lamps these celestial persons spoke very high of him who was purified further with water that was made holy by purificatory spells.

20. The celestial ladies shining with pots full of 'Ambrosia' and charming with their enchanting dress welcomed him with heaps of highly fragrant flowers.

21. Arjuna shining in a new embellishment mounted on the 'Airavata' elephant and started along the decorated royal roads followed by the chiefs of Gods.

22. The Goddess of Heaven shone at that time welcoming that Pandava with coloured silken cloths of flags that were

4. When all the demons have been killed and when the city has come to your grip, the entire woman folk of the demons, all at once fell from that city to the ground on the earth.

5. You may yourself with your eyes see their deplorable conditions on the earth. How can a person endure that heavy grief when he falls to poverty from prosperity all of a sudden.

6. "Oh my son, Oh my daughter, Oh my brother "thus the grief stricken ladies separated for ever from their loved-ones and with their deshevelled locks are lamenting like "Kurari", birds in pitiable wailing sound.

7. Having cast off their ornaments and other make-up they are beating bittery at their breast Like the branches chistled off from trees they are falling on the earth themselves lamenting.

8. When the demons were killed some of thier wives committed suicide in order to follow their departed lovers while some others simultaneously entered deep-waters as their life's ambitions were barred due to disappointment.

9. Some of those ladies with their lovers killed by the fire of Arjuna's arrows bereft of lustre put an end to their lives immediately in blazing fire in order to meet their partners as they have been almost burnt by the fire of grief.

10. Even though that city is crushed she is not weeping She is not immersed in grief though her lords are dead. She now appears like a play-ground without any attraction, looking at you as if she is loving you.

11. Her entire body is covered with impure blood. She is with dishevelled locks and mutilated face. Still that city must not at all be seen by you. How can a lady be approached when she is in her menses

12 After bathing in pure water she will be putting on new cloth (in the form of fresh white flowers) and will be decorated with flowers Then she is fit to be ascended with all joy and love by those who have a knowledge of taste.

13. Oh son of Kunti, take bath in the water of this celestial Ganges obeying the rules, as you know the rules. Then with your purified body enter this divine chariot.

14. Today you have surpassed your father the king of Gods with your intelectual approach in your deeds. Though born out of a pot Agastya drank the ocean. A pot can hold only a potfull of water.

15. Listening to the words of the celestial charioteer, Arjuna became purified by bathing shampooed agreeably by the gentle wind of the celestial Ganges and ascended the chariot.

16. Indra's charioteer with great joy led Arjuna who was happy at heart and who emerged as victor of the great demons Kalakeyas and others, to the palace of Indra.

17. That heroic and respectful Arjuna who was given a helping hand by slowly placing his feet on the flight of steps descended from the chariot to the celestial region.

18. Gods and Siddhas who were greatly pleased, having placed the respectful and highly revered sages in front along with the seven sages went forward with necessary materials and pot full of holy water and received him.

19. Doing "Neeranjana" with the golden rays of the flames of lamps these celestial persons spoke very high of him who was purified further with water that was made holy by purificatory spells.

20. The celestial ladies shining with pots full of 'Ambrosia' and charming with their enchanting dress welcomed him with heaps of highly fragrant flowers.

21. Arjuna shining in a new embellishment mounted on the 'Airavata' elephant and started along the decorated royal roads followed by the chiefs of Gods.

22. The Goddess of Heaven shone at that time welcoming that Pandava with coloured silken cloths of flags that were

hoisted at the top of mansions and with the ends of those flags waved (rippled) by the contact of gentle breeze.

23 On either sides of the long roads, Gods and celestial damsels stood crowded much earlier desirous of looking at that greatly respectful Vijaya who was coming along

24 When that son of Pandu was marching on like a lion, young damsels standing on both sides of the roads, scattered handfull of fried rice on the head of Arjuna by looking at him through their long side-glances

25 All the Heavenly paths were sprinkled with flowers dripping honey and also covered with pollen-dust scattered playfully by the happy gentle breeze that was wet with the particles of water of the streams of Mandakini.

26 Some celestial ladies with their mind awakened on looking at that cupid-like form of Vijaya stood still clasping round pillars closely even though they were ladies of the Heaven

27 Those Heavenly ladies with their body decorated in greatly glittering jewels such as gem-set ear ornaments did not come to an end in looking at him with their captivating glances

28 Some of them did not even notice their upper garment slipping down from their bosom as they were eagerly looking at him Similarly some others holding their 'N-evi' (waist knot) were disturbing their nether lip with their hands

29 Even Urvasi possessed of lotus-like eyes b-came greatly worried because of her previous blunder and with her body clinging closely at the window stood steady like a rock on seeing him

30 Wiht her breast-cover split by the towering bosoms and embracing a statue by putting her hand round an imaginary neck and sighing deeply, she enjoyed him only with her mind

31. The celestial trees showered on the head of Indra's son the annihilator of demons flowers swollen with honey with hands stretched out up to the elbow joint.

32. Lordly elephants like the 'Airavata' fanned around Arjuna with their winnow-like ears resembling fans made of palm leaves.

33. Having placed Brhaspati in front, the chiefs among celestial sages purified with holy water that destroyer of foes, reciting "Mantras" as per the command of Indra.

34. Touching with his fortune giving hands Jishnu's matchless head purified by showers of various holy waters, the king of Gods blessed him for his future reputation.

35. Then the charioteer himself with his own mouth made Indra listen in detail to every thing related to his (Arjuna's) praise worthy deeds done in the battle.

36. Indra, Arjuna's father who knew how to appreciate good deeds immediately got up from his seat and showering his son with tears of joy embraced him who has done his duty to Gods and welcomed him.

37. He himself seated Arjuna slowly and sat with him on the same throne. Along with Sachi, Indra fondled him smelt on his cerebrum and told him thus with great joy.

38. "Oh, Partha, even Drona, Bhishma, Krpa, Karna, Sakuni, Duryodhana and others are not capable of seeing your sixteenth disc, at any time, in the battle.

39. Let all these great arrows, Oh my valorous dear son, be with you in order to kill by your clever display in the future battle the haughty and self-conceited enemies.

40. My son, I am giving you this unbreakable body-cover and this hard armour by which you can certainly protect your breast even from very sharp arrows.

41 Let this divine golden necklace that is attractive and capable of *giving comfort* be *with you alone* Oh *Pandava*, if you are beaten in a battle, it will give you relief by soothing your limbs "

42 Having said thus he gave Partha a conch Devadatha by name which was highly dazzling and capable of frightening the enemies with its very loud sound

43 Thereafter Indra with the vitals of the heart touched with joy due to his son's valour, placed with his own hands on the head of his son a crown (Kireeta) set with highly precious gems and possessed of divine power.

44 All directions reverberated by the musical instruments such as 'Murja" and others that were proclaiming along with 'Mantras' the valour of Arjuna, appeared as if they were telling aloud the same (Arjuna's valour) to citizens of other worlds

45 At that time the water nymphs danced in the celestial Hall as *they were very happy* at heart The Gandharva ladies joyfully sung the deeds and valour of that Partha who killed those demons

46 Thus Partha got also the names 'Kireeti' and 'Kireetadhari' secured by means of his reputation People know that the splendour of gems becomes more conspicuous in association with gold

47 But the mind of that Jishnu was not affected by these as he was thinking about Siva by whose grace Indra's son was able to kill all those demons

48 In the meanwhile Parvati and Siva the grand parents of the universe *desirous of seeing that 'Kireeti came there to* bless Jishnu

49 At that time, out of happiness the Goddess of Heaven became most marvellous with the clusters of luminary bodies All the directions of the Heaven were awakened by the 'Mantras' of sages by sweet songs and by the five-fo'd musical instruments that were attracting the *five sense powers*

50. Indra and other Gods stood up on seeing them and went forward together with the Heavenly sages with materials of worship and received Uma and Mahesa with great respect.

51. "Welcome to you, Oh relative of the oppressed, Merciful God, you are indeed a river of kindness. Welcome to you, as your mind is now wet with mercy to bless us your kith and kin and the victor of demons in particular.

52. Thus speaking that Lord of Gods approached Sambhu and did "Niranjana" with the lustre of his crown (prostrated several times at his feet) and then welcomed Bhava and Bhavani with folded hands in a state of devotion.

53. That Partha also went forward stooping his head down out of courtesy and prostrated closely at the feet of that Neelakanta (Siva) with the words "Oh Sambhu, Oh Mahadeva, you are residing in the body of your devotees. My prostrations to you for prosperity."

54. Having raised Vijaya with his hands by touching him with affection Sambhu drew him with his mind. He then embraced him closely with his breast and spoke to him thus by passifying him.

55. "Oh, Dhananjaya! upholding 'Dharma' you are always standing in fore front in all battles related to Dharma. I am greatly pleased as you are ever disposed to do Dharma. In order to give protection to Gods you killed those demons ignoring all selfishness.

56. Oh son of Kunti, on this happy occasion I give you your desired object. So ask me Oh Jishnu, for the object your heart is desirous of as you are a victor and annihilator of the demons."

57. With his throat choked with the flow of devotion, that long-eyed one, with all courtesy told that Sambhu who is interested in devotion with folded hands, thus "Those who are under your service has no desire at all.

58. He who is graced by you with mercy alone has the sense of devotion towards you, Sankara. Oh Mahesa, you look at with mercy him who always worships you in his mind.

59. Oh Sambhu, Oh Lord of the universe., this is my desire. When great persons are severely oppressed on the earth Oh Lord of Gauri, Oh Gangadhara, Oh Chandrachuda, Oh River of Mercy, you may shower mercy on the earth.

60. In the mortal world, those who are (bestowed by Goddess Lakshmi) well-to-do are not inclined to help ever after seeing the poor who are troubled by the grip of poverty. Oh, River of Mercy! shed mercy on the earth.

61. The intelligence of ever merciful persons drawn by desire and illusion, leads their mind on evil deeds. Oh, River of Mercy! shed mercy on the earth.

62. Those who are living comfortably in beautiful mansions do not at all with their merciful glances look at those who have fallen in a whirl-pool of unbearable grief caused by indisposition. Oh, River of Mercy! shed mercy on the earth.

63. Greatly oppressed by the grief of poverty, ladies fall into indecent acts either by the evil persuation of lords or by force of circumstances. Oh, River of Mercy, shed mercy on the earth.

64. On the earth most powerful persons without any real cause torture the weak and ladies only to get momentary pleasure. Oh, River of Mercy! shed mercy on the earth.

65. Some ladies on the earth even kill gentlemen for getting wealth. Similarly some men kill gentlemen out of some conjugal suspicion or by the persuation of ladies. Oh River of Mercy, shed mercy on the earth."

66. Listening to Vijaya's desire emerged out of a pure mind, Sambhu became pleased. Attracted by his disposition towards Dharma Sambhu praised him thus.

67. "You are standing in the forefront of those persons who are addicted to 'Dharma'. I have become horripilated by these words of yours. Surely you alone now deserve to be called a real king as you are sympathetic towards the citizens.

68. If the leaders are well disposed towards 'Dharma', their citizens also do Dharma. If the leaders become wicked, their citizens also become wicked on the earth.

69. In a war of Dharma you will kill those wicked leaders of the earth very shortly." Having told thus along with Himavan's daughter He immediately disappeared into the sky.

70. Then the king of Gods having passified the son of Kunti again seated him by his side. Honouring Arjuna by various means he did not notice even Jayanta sitting near him.

71. The attractive 'Tilaka' flower shines as a conspicuous mark of spring season. The moon shines in the full-moon night of 'Phalguna' month and fire becomes more lustrous at night. Much in the same way, Arjuna shone conspicuously in that assembly.

72. Indra explained the greatness of (Bhakti) - devotion, to his son who was sitting by his side, and who was being looked upon with courtesy even by fate (creator).

73. "'Bakti' is not at any time a peculiar feeling of courtship, nor is it a mental process as shown to elderly persons. Service does not deserve to be called at any time 'Bhakti' and even a flow of realisation cannot be called 'Bhakti' by people.

74. Devotion surely is an indefinable superior force. Having reached the individual soul it shines in the interior of the heart adopting a condition of 'one-ness' having united the individual soul with the Supreme soul.

75. It is a mental force that creeps in slowly by sweet words taking a devotee and his associates from one auspicious situation to another and finally setting him free from wordly ties, unites him eternally with the eternal (Supreme Being). Undoubtedly that is called 'Bhakti' by really educated persons.

Canto XIV

1 Then on a particular occasion the king of Gods calling Arjuna (Parantapa) affectionately to his side, told him in words blended with gentle smile about the nature of 'Dharma' in various 'Yugas'

2 The course of 'Sanatana Dharma' Oh Dhananjaya! does not appear alike through out Know that 'Dharma' works in different ways in different Yugas

3 Know that in 'Krta Yuga' Dharma exists by itself in its full form always In this superior Yuga on earth people are not affected either by scarcity or by panic

4 There were neither serpents nor Yakshas nor Giants nor Gods nor demons in the world then Rik and other Vedas too did not exist Similarly there was no buying and selling in that Yuga

5 There was neither jealousy nor weaping among persons in that Yuga There was no distinction in caste Similarly there was no division of life into stages (Asramas) Pride and impotence were not present among people Similarly there was neither war nor niggardiness

6 There was neither intolerance in other's progress nor rivalry People with grief stricken mind were not found anywhere No division like Brahmin was made in Krta Yuga

7 With similar 'Mantras' and deeds people were well placed and they were interested in one God Without expecting reward or benefit people were doing deeds and getting the highest bliss

8 People were not under the grip of the three fold qualities (Satva, Rajas and Tamas) Dharma was spoken of in the world like a quadruped Without mutual enmity people loved each other spontaneously in this sacred Yuga

9. In the second Yuga there were many sacrifices on the surface of the earth. Oh highly intellectual person! Dharma was moving on with one leg less to (attachment) passion.

10. Dharma was moving about like a quadruped with three legs without falling on the ground. It was marching forward to prosperity in different sacrifices along with people free from dispute on the earth.

11 People adhered to their own prescribed duties themselves and had their own decision guided by their nature in that Yuga. There was firmness in their deeds as well as in getting at the result.

12. Men were doing penance of various types and good men were giving many gifts (to the needy). Even then on earth there was surely no violation of Dharma at any time.

13. In 'Dvapara Yuga' you may know, there were different types of people as well as different types of deeds. Oh Dhananjaya! Dharma then existed among our people but divided.

14. Dharma and Adharma were then marching on together always. It was then Vishnu appeared in yellow colour on the Earth. People were knowing him with four hands. You may also know that the four Vedas existed in that Yuga.

15. Oh Parantapa! some people knew three Vedas in certain places. In some places people knew about two Vedas. In other places they knew one Veda only. Other people knew no Vedas.

16. Different branches of Science existed during that Yuga in the world with different directions. Various types of austerities and charities and deeds of different kinds also existed.

17. People became passionate and they were also engaged in penance and were charitable minded. They thought of a number of dieties as they did not really understand that God is one.

Canto XIV

1 Then on a particular occasion the king of Gods calling Arjuna (Parantapa) affectionately to his side, told him in words blended with gentle smile about the nature of 'Dharma' in various 'Yugas'

2 The course of 'Sanatana Dharma' Oh Dhananjaya! does not appear alike through out Know that 'Dharma' works in different ways in different Yugas

3 Know that in 'Krta Yuga' Dharma exists by itself in its full form always In this superior Yuga on earth people are not affected either by scarcity or by panic

4 There were neither serpents nor Yakshas nor Giants nor Gods nor demons in the world then Rik and other Vedas too did not exist Similarly there was no buying and selling in that Yuga

5 There was neither jealousy nor weaping among persons in that Yuga There was no distinction in caste Similarly there was no division of life into stages (Asramas) Pride and impotence were not present among people Similarly there was neither war nor niggardiness

6 There was neither intolerance in other s progress nor rivalry People with grief stricken mind were not found anywhere No division like Brahmin was made in Krta Yuga

7 With similar 'Mantras' and deeds people were well placed and they were interested in one God Without expecting reward or benefit people were doing deeds and getting the highest bliss

8 People were not under the grip of the three fold qualities (Satva, Rajas and Tamas) Dharma was spoken of in the world like a quadruped Without mutual enmity people loved each other spontaneously in this sacred Yuga

27. Nala was chosen as a bridegroom in a great assembly (of princes) by King Bhima's daughter, a 'Mugdha' lady (one who has not experienced male-touch) herself. With the consent of the Lords of the Directions he got that gem among faithful ladies as his bride.

28. Greatly infuriated at this, Kali immediately acted on Bhima's daughter with a view to torture that couple. Nala who had no knowledge of 'Aksha Vidya' was acted upon by Kali in an unbecoming act though he (Nala) had a keen power of observation.

29. In 'Kali Yuga' if a man is polluted by Kali he will be surely tortured (in various ways). Whether bearable or not the influence of fate is always (a mystery) complicated.

30. That Nala approached Pushkara (his brother) out of a desire for dice play and was defeated by him. By the influence of fate he was driven out even from his kingdom (by Pushkara) and was wandering in the forest with his wife even though he was a king.

31. Having abandoned his wife who was then half-clad, who was devoted to no person other than him and who was relying only on him and after wandering in the forest he (Nala) in an ugly form approached Rtuparna who appointed him in his stable.

32. Then having studied the 'Aksha Vidya' from that king of Ayodhya Nala got back his growing valour and new vigour Then he drove away that Kali and shone as before.

33. That virtuous king Nala then defeated his brother Puskara in a dice play. United with his wife, daughter and son again, he ruled the kingdon bereft of enemies.

34. A man must subdue Kali by 'Aksha Vidya'. Your brother Yudhisthira who is an 'Ajatasatru' has mastered this knowledge with all earnestness from the sage Brhadaswa obeying the rules.

18. Oh Arjuna! know that people on earth are suffering from heavy distress and acute diseases because of wrong decisions and deviation from truth.

19. Oh noble minded Arjuna! in that Yuga people were interested only in wealth and pleasure. They were always immersed in thinking about conjugal love. By nature people on earth were doing deeds always related to Heavely fruits.

20. Those persons who were born in that Yuga because of their previous deeds were doing things guided by their nature. In that Yuga people on earth were doing 'Adharma' spontaneously even after knowing the same.

21. In the fourth Yuga Dharma moves about in a deplorable condition with objects of temptations and withpeople always in need of objects, like a deer with one leg.

22. In 'Kali Yuga, Oh son of Kunti, that omnipotent great Lord Kesava coming to the earth that was immersed in unwholesome acts, became Krishna in order to lift people from the grip of Adharma.

23. People's mind is not acting on their prescribed duties, austerities and other observances as it is polluted by selfishness People do not believe either in the authority of Vedas or in their own deeds. They do not trust even their kith and kin

24. Many evils like intense passion, great anger and sudden panic caused by 'Adharma', disturbances like hunger and thirst and enemies trouble mortals severely during this Yuga.

25 Dharma becomes deplorable in this Kaliyuga like a lame man scorched severely (by sun's rays) during intense summer. Even then, there are a few people who do Dharma because of the power of penance (done in the previous birth).

26. Once there was a great king Nala by name in the Nishadha country. He was pleasing his subjects by love and fondling this earth by his innumerable good qualities as he was generous in giving happiness just like a lover would his lady-love.

43. Seeing that beloved falling like that, Nakula rushed forward by her side quickly and with all vigour caught hold of her with his hands. Her face was then pale due to worries.

44. "Oh King, Oh brother, look quickly at this Goddess of Prosperity fallen on the ground". Saying thus Bhima (Vrkodara) with his long vision immediately saw that slender bellied beloved.

45. Running fast Yudhishthira reached that spot to see that chaste lady fallen like that. She was not born from a mortal womb; but she emerged out of a sacrificial fire. She was adhering to her prescribed duties and was a devoted partner in all the deeds of her husbands.

46. He became perturbed at heart along with his brothers on seeing her fallen like a clipped-of branch. He began to passify his beloved who was emaciated considerably due to physical fatigue.

47. Having seated her beloved on his lap, Yudhishthira, the son of Yama, told her words, with all love, in such a way that those words would touch the vitals of the heart (of any person) as he was greatly grief-stricken. That chaste lady was then weak and her face was faded and pale.

48. "Your father is that great king Drupada. Oh charming one, your brother is Krishna himself. Even then, you have resorted to us the five Pandavas only for your disaster.

49. You used to lie cheerfully on a highly comfortable bed spread over a costly cot decorated in gold and that too in a well guarded mansion. How is it now that you are fallen and lying on a stone slab?

50. Those lotus-like feet (of yours) and lotus-face are becoming deplorable because of a change in colour. It must have been brought about by me a dull headed, by taking to a dice play not commended by the good.

35 When one's own Dharma loses colour and charm, the earth also immediately loses its colour and charm On the earth, Dharma behaves always obeying the cycle of Yugas

36 Those who follow their 'Svadharma (Prescribed duties) carefully and without lethargy in 'Kali Yuga' on earth free from desire, will surely cross the Yugas and deluge at the end of 'Yugas' and also cross the cycle of birth and death

37 In such a Yuga like this, you and your brothers are doing your 'Svadharmas' with your beloved, intelligently on Earth Therefore, it is certain that you will come out victorious Oh Arjuna! in the future great war because of the power of Dharma"

3 Having listened to these words and the greatness of 'Svadharma' that Pandava, Indra's son started from the Heaven for the Earth permitted by Indra to see his brothers

39 In the meanwhile, that charming faced noble lady, Drupada's daughter, once, recalling in her mind the face of Arjuna was looking on at the splendour of the forest with her eyes only

40 Desirous of getting happiness that chaste lady, without diverting her mind elsewhere, was looking on like that eager to see Vijaya The was expecting the arrival of that dear lover who was capable of giving her relief

41 That moon faced lady was not able to walk even a step as she was then so much exhausted Reduced by grief of separation (from Arjuna) she sat down shivering all through, on a stone slab and was almost fainted

42 Holding with her hands her delicate soft thighs symmetrical like 'Karabha' (the portion from the little finger to the wrist) she fell down abruptly on the ground like a plantain tree moved forcibly by wind falling on the ground without any support.

43. Seeing that beloved falling like that, Nakula rushed forward by her side quickly and with all vigour caught hold of her with his hands. Her face was then pale due to worries.

44. "Oh King, Oh brother, look quickly at this Goddess of Prosperity fallen on the ground". Saying thus Bhima (Vrkodara) with his long vision immediately saw that slender bellied beloved.

45. Running fast Yudhishthira reached that spot to see that chaste lady fallen like that. She was not born from a mortal womb; but she emerged out of a sacrificial fire. She was adhering to her prescribed duties and was a devoted partner in all the deeds of her husbands.

46. He became perturbed at heart along with his brothers on seeing her fallen like a clipped-of branch. He began to passify his beloved who was emaciated considerably due to physical fatigue.

47. Having seated her beloved on his lap, Yudhishthira, the son of Yama, told her words, with all love, in such a way that those words would touch the vitals of the heart (of any person) as he was greatly grief-stricken. That chaste lady was then weak and her face was faded and pale.

48. "Your father is that great king Drupada. Oh charming one, your brother is Krishna himself. Even then, you have resorted to us the five Pandavas only for your disaster.

49. You used to lie cheerfully on a highly comfortable bed spread over a costly cot decorated in gold and that too in a well guarded mansion. How is it now that you are fallen and lying on a stone slab?

50. Those lotus-like feet (of yours) and lotus-face are becoming deplorable because of a change in colour. It must have been brought about by me a dull headed, by taking to a dice play not commended by the good.

51. "Oh, auspicious girl, getting Pandavas as your husbands you will lead a happy and prosperous life." Saying thus your father, then gave his sweet-speaking daughter to us willingly.

52. Oh pious lady, without getting all such happiness, due to the workings of fate, you having now fallen as you are extremely emaciated due to (a long) journey and is lying here on this bare ground. All this is due to my (foolish) deed (i e dice play)

53 Wandering in the forest in the company of the forest dwellers, eagerly longing for Dhananjaya, you look like a helpless person. Oh, queen, how did you pass on these nights lying on the rockslab converting your hand as a pillow.

54. The vitals of my heart are now breaking. I think, my head is also reeling due to mental rumination. How can a man endure himself ever and anon an unbearable grief that tends to break even the vitals of the heart.

55. Where is a life in a mansion and where is a life in the interior of a forest. Where is a princess and where is a penance-doer in a forest Fate churns the mind of even the good. Very hard, indeed, is the strange behaviour of fate

56. "Pandavas are all chivalrous and highly intelligent They are very powerful and possessed of enormous vigour " Thus the people speak very high of us. Even then, my beloved, what is the out-come here.

57. Oh my dear lady possessed of eyes resembling blue-lotus patals! open your eyes a little and see us Your dear husbands and these sages are here crowded, desirous of speaking to you agreeably "

58. When that Ajatasatru (Yudhishthira) was lamenting by the side of his beloved, with these words looking at her, the pious Brahmins Dhaumya *and others came there in haste in* order to pacify him

59. Having passified these Pandavas, the *sages* did some religious acts to bring prosperity by warding of inauspiciousness and repeated different spells for driving of devils. Similarly they recited purificatory spells according to the prescribed rules.

60. Served by moist wind and by the cooling appliances given repeatedly by her husbands, Draupadi possessed of attractive eyes gradually regained consciousness and realised her situation.

61. Listening to the spells and seeing her husbands who were deeply dejected and who were only looking at her lovingly like that and also seeing the sages repeating those spells, she got up immediately from that slumber.

62. Yudhishthira and his brothers holding gently Draupadi, their chaste beloved led her to the shade of a big tree for complete rest as she was greatly emaciated due to fatigue and consequently was highly pitiable.

63. That chaste lady was immedia ely made to lie on a bedding of black antilope's skin by her generous-minded husbands. Then they shampoed her legs possessed of auspicous marks (lines and shapes) anticipating prosperity.

64. At day break, having taken her bath, that noble lady adorning in her mind Arjuna who has done his ordained duty, told these happy words politely to Yudhishthira who was surrounded by his brothers.

65. "Oh King! may you listen to these nectar-like words? I am telling these my words indicative of prosperity. I had a good dream at the termination of the night, here itself by the direction of fate. A dream similar to this I had not seen before.

66. "Oh self luminous beloved lady, you are possessed of well-formed brows. You are walking like a she-swan. You are possessed of a slender waist. *I am Parantapa. I have come near* you. Open your eyes and look at me. You alone are able to remove my heat of love."

67. Saying thus that dear lover, the middle one of the Pandavas, having placed a pearl necklace on my neck himself applied a bunch of fully blossomed five petalled flowers on my hair locks.

68 That middle one (of the Pandavas) wearing a crown (kireeta) possessed of the lustre of many suns, prostrated with his head the two brothers (*Yudhishthira and Bhima*) out of devotion and embraced with his hands and breast the other two brothers who were prostrating at his feet

69 Among the five Pandavas he is like the first of the (five) vital gases (*in the order of preference*) *He is the middle* one (fire) of the five vital elements and the tap root of a big tree. When can I see that type of lover"

70 Telling her good dream thus that attractive noble lady noticed neither the huge trees laden with *flowers*, *nor birds* of various colours in that forest as she was immersed in the thought related to Arjuna

71. The chirping of the birds like royal swans and the pratlings of the infatuated she bees at that time did not reach even a bit the ear of Draupadi in that forest

72 The pleasant odour of the red Sandal juice and the newly blossomed red champaka flowers of that forest entered her nostrils Still she did not feel the pleasure of smell in a similar way

73 The God of Wind carrying the fragrance of newly blossomed flowers and touching the water particles of the streams without knowing her mind that was fixed on her lover shampooed slowly again and again the body of that lady whose eyes resembled those of a deer

74 Even though she herself ate fully ripened fruits, that noble lady did not feel the taste with her tongue because, of her thought related to Arjuna her husband whom she was expecting at every moment

75 Those great Pandavas having listened to that sweet and good dream seen by her in the divine period of the morning and narrated by her as such became very happy, because, that dream was indicative of some happy news and capable of giving good result They stood there expecting the arrival of Vijaya A dream will give the result immediately if it is seen at the close of the night

Canto XV

1. *Having obtained a good number of arrows and other* weapons from Indra, that Parantapa (Indra) went round his father thrice and started with Indra's charioteer towards the earthly mountain Gandhamadana.

2. As he was journeying through the sky by means of that chariot, Dhananjaya became struck with wonder on seeing the distant globe of the earth. *He took it to be the moon with all* its discs (full moon).

3. Carried by that divine vehicle Parantapa, the son of Indra on looking at those cheerful-minded persons and others (on the earth) who were looking at him attracted them very much also with his mind.

4. When that aerial-ship was wading through the sky Dhananjaya saw with astonishing eyes Himalayan peaks which looked as if they were falling at him in great speed from the earth.

5. With wonder he looked at that mountain-king decorated with garlands in the form of layers of peaks Himavan was then glittering in the sun with his snow-clad peaks just like the Vidoora mountain with its diamonds.

6. Then he saw the Gandhamadana mountain spread all over with trees possessed of various kinds of flower-inflorescences and of creepers. To him that mountain appeared like the Earth's towering bosom covered with a garment painted in various colours.

7. The trees with branches stooping down with the heavy weight of fruits, creepers with fragrant flower-inflorescences and waterfalls on its slopes attract individually animals, birds and people's mind.

8. Here, in this mountain, trees are carrying themselves many ripe fruits with their head. Therefore, great persons are living in this mountain certainly with all comforts by getting the *desired fruits.*

9. This mountain is always bearing on its slopes fruit-bearing trees such as the hog-plum, excellent variety of pomegranate, mango, date, Indigo, bread-fruit, tamarind, natan, 'Lakucha' (a kind of bread-fruit tree) and cocoanut.

10. Similarly, this mountain for the benefit of others carries itself always trees like Sita, Kamala, Orange, Bijapuraga and a thick variety of date trees.

11. Without expecting any reward this great Gandhamadana mountain bears all the useful objects for the good on its slopes and also trees having sweet smelling flowers.

12. This mountain carries with its head trees such as Asoka, Kutaja, Patala, Ketaka, red champaka, Bakula and Deodar.

13. The Great Arjuna saw that mountain inhabited by birds of different colours and behaviour such as parrot, 'Chataka', wood-pecker, cockoo, sparrow, and 'Jivajeevaka' and big bees.

14. Similarly he saw the mountain reverberated with the chirping of birds like Priyaka and Chataka and looked as if he was greatly loved by them with their sweet and agreeable sound.

15. In the same way that Pandava saw attractive lakes spread over on all sides with red lotuses and blossomed white lilies, white lotuses, red-lilies and blue lotuses.

16 He saw in those lakes geese and Gangetic porpoise together with lines of ducks royal swans Chakravaka couples in union and water-fowls

17. He saw before him many lotus-ponds reverberated with the sweet pratlings of lines of bees coated with abundance of pollen-dust fallen from the interior of lotuses.

18. That Pandava, the son of Indra saw among many bushes wonderful peacocks decked with lotus-bits and also male-peacocks in the company of she-peacocks.

19. He saw peacocks with multicoloured feathers (well spread out) their exhilarating dance accompanied with the

infatuation caused by thunder sound and coils of serpents caught among their claws.

20. Somewhere among the branches of trees that Pandava saw with joy male peacocks playing and dancing with the amorous lovemates by simultaneously spreading out the multi-coloured feathers.

21. At some other place he saw peacocks swayed by the deeply felt love-instinct bringing forth long notes with the peculiar shrieking sound of the throat simultaneously with the loud thunder-sound of the clouds.

22. Arjuna saw in that forest among the branches of Kutaja trees skilful peacocks with the well set clusters of majestic feathers and attracted eagerly by their mates (beloved) and appearing like the conspicuous crown of those trees.

23. In a like manner on the tops of this mountain that Pandava on looking at the innumerable attractive 'Sindhuvara' with plenty of golden coloured flowers became astonished as they appeared like Cupid's clubs spread in profusion.

24. On seeing Karnikara flowers in the forest Arjuna thought to himself thus "for what purpose has the creator created these wonderful and attractive coloured flowers devoid of good smell".

25. He saw the 'Tilaka' flowers shining like the handsome dot on the forehead of his beloved and appearing like the attractive impatient hands of Cupid seemed as if they were created by the creator in the interior of the forest in vain.

26. Arjuna saw creepers shining with the buds of wild jasmine appearing like damsels with attractive teeth. He also saw various kinds of roses in different colours moved gently by breeze.

27. He saw mango trees propitiated by bees and oils and shining with their peculiar fragrant inflorescences appearing like heaps of Cupid's arrows.

28 Looking at many species in birds, in trees, in water, in aquatic creatures and in all living beings Arjuna thought himself thus "the creator will not leave types (castes) in his creation"

29 Illuminating the sky greatly with his divine lustre and also by his crown (Kireeta) and giving light also to that forest that great person reached the earth without delay

30 That earthly region (of Gandhamadana Mountain) appeared as if fondling that Pandava like a mother patting her *son with her hands out of affection having seated him herself on* her lap clad in multi-coloured garment

31 Searching for his kith and kin that Dhanmya did not get peace of mind even by listening to sweet sounds or by seeing attractive scenes in that mountain How can a person separated from his loved ones observe others of his own accord

32 Desirous of seeing his loved ones with his own eyes in that region' he cast his long eyes on all directions In a short time his eyes caught that lotus eyed lady (Draupadi) who was casting her glances upwards and who appeared like lightning

33 Looking at his brothers and those great sages Dhaumya and others who were looking only at that Pandava, Arjuna (Kireeti) became horripilated all over his body

34 Draupadi and these people saw Arjuna shining like Guha (the son of Agni) and possessed of the lustre of lightning among clouds as he was wearing new ornaments

35 That great powerful weilder of Vajra (Darjita) Arjuna who was well disposed towards the self-surrendered, who was wearing that Kireeta (crown) and who was shining with the Goddess of Victory, at once got down from Indra's chariot and came towards them in haste.

6 With his head dazzling with the lustre of 'Kireeta' (crown) he approached and prostrated again and again out of devotion and with all courtesy at Lomasa's feet purified by the contact of many holy places

37. That son of Indra stooping his head down approached with the lustre of his crown immediately the great sage Dhaumya with folded hands and did "Neeranjana" with his "Kireeta".

38. Then that great one prostrated at the *feet* of Dharmaputra and Bhima several times with courtesy placing his folded palms on his head. Several times the sons of Madri (Nakula and Sahadeva) prostrated at his feet.

39 Then he approached Draupadi who was greatly emaciated and *shedding tears patted her with love like the cloud* fondling the faded 'Kadamba' bush by shedding showers of rains. Vijaya stood for a moment like that.

40. In that meeting of the brothers, at that time, drops of tears of joy fell simultaneously on the ground from the interior of their heart through the eyes like clear crystal balls.

41. Yudhishthira's pair of feet purified by the contact of several holy places and Arjuna's head made sacred by divine with blessings were further purified with their mutual contact.

42. Then these faultless Pandavas approached and went round Indra's chariot depending on which (the annihilator of *demons and Namuchi) Indra was able to kill* 'Saptapugas'.

43. There was great joy in that forest among those great men who came into contact with Arjuna. That Pandava (Arjuna) also became happy and he spoke very high of his elder brothers Dharmaputra and Bhima.

44. Then those highly reputed persons Yudhishthira and others with joy gave a hearty welcome to Matali, Indra's charioteer with 'Arghya' and Padya.

45. Those descendents of Kuru (Pandavas) desirous of knowing all that were done by Arjuna then asked that charioteer lovingly about Arjuna's life in the celestial world.

46. *Matali told Yudhishthira and others the entire deeds* done by Arjuna in the celestial world and also about the

55. Then Vijaya who was bent on churning his foes narrated clearly everything beginning with his life in the immortal world, to these great men who were eager to hear the same.

56. Similarly that hero told them about that penance he did and his fight with the hunter and how he got the 'Pasupata' arrow from him and also weapons from the lords of the directions.

57. That Arjuna of noble deeds then told his dear brothers briefly in an orderly way with all courtesy the education he had from Chitrasena and his life in Heaven in the company of Gods.

58. Listening well to those words full of honey spoken by Arjuna the great Yudhishthira having embraced that brother closely out of love, shed drops of tears of joy.

59. Then the son of Yama (Yudhishthira) told Parantapa the pilgrimage he went on. All the while Arjuna was impatient to meet Draupadi who was longingly and lovingly waiting for him.

60. Afterwards that intelligent son of Indra on getting permission got up politely and desirous of seeing his beloved approached that chaste and magnanimous lady as he would be able to destroy her grief of separation.

61. With tears in his eyes he looked at his beloved who was looking at that lover with her eyes full with tears. That son of Indra stood like that for a long time keeping silence resembling his own likeness drawn.

62. Simultaneously approaching each other by some unknown power that couple twined themselves with their hands spontaneously and deliberately as if they were tied with chain under the pretext of mutual embrace.

63. Listening to a sound coming from the sky that lover and love suddenly released themselves from that hold and saw in the sky an aeroplane glittering with its golden lustre like a blazing fire.

64. Then they heard a sound coming from the sky mingled with the sound of wheels of celestial airships together with that of many bells resembling the simultaneous sound of many serpents, lions and birds.

65. The water nymphs and other celestial ladies accompanied with groups of Siddhas and Gandharvas followed that chariot occupied by Indra on all sides in their own attractive airships.

66 Indra and other leading celestial persons descended near Arjuna from the sky in order to bless the purified Pandavas and to appreciate once again that God of Death of the demons.

67. Indra (Satakratu) who was given a hearty welcome by Yudhishthira and other sons born of Kuru dynasty (Pandavas) and by Lomasa and other sages, spoke in a gentle voice only after blessing those Pandavas of high intellectual powers.

68. "Oh Pandava you may know that in Kaliyuga it is in union that power exists on the Earth. Oh sinless one, if 'Dharma' is done in mutual co-operation by people, they can conquer the entireworld.

69. Oh Yudhishthira all of you are always immersed in doing Dharma by mutual co-operation. Because of that you can easily win over all the three worlds. Then is it to be told about your victory in the future battle."

70. Thus admiring those cheerful-minded Pandavas once again Indra along with his followers the inhabitants of the celestial world disappeared immediately from the earth.

71. Meditating for a moment that wonderful form of the moon-crested God blended with the form of Uma that charming Arjuna worshipped that protector of the universe with words without diverting his mind elsewhere.

72. "Oh Samba you alone are protecting out of your mercy us who are helpless from falling. You are our father and mother in the forest as well as in mansions. You are our

friend, relative and you are all for us. Oh Lord of all living beings, Oh 'Sasidhara' you alone are the refuge always for the three worlds.

73. Oh River of Mercy, revered one, may you live always in me for the sake of your hunting. In the forest of my interior body live many animals of various kinds. You can surely see in my mental forest animals such as 'rivalry' and others. Killing these you may live in my inner heart for ever by hunting.

74. Oh all-parvading one, many devotees of yours are living in this world. Even then I alone disturbed you with weapons like sharp arrows; Oh merciful God, Oh Sambhu, inspite of that you are loving me greatly with all mercy. Oh revered one, how can I express in words your kindness, tell me?

Canto XVI

1. Desirous of creating this universe, that Supreme Being having taken the form of a fish, killed that demon, brought forth the four-fold Vedas from the ocean and gave them with his four hands to that God of four heads. Oh Lord my continuous prostrations are to that form of yours.

2. When the milky ocean was churned forcibly by Gods and 'Asuras' desirous of drinking the Ambrosia that Supreme being supported the churning rod Mt. Mandhara. Oh my Lord, my continuous *prostrations are to that tortoise form of yours.*

3. In a similar way that Supreme being who is in the habit *of giving* 'Abhaya' (freedom from fear) gave protection to the Goddess Earth having *lifted her up by means of his canine teeth* when she entered the deep water as she was frightened by that demon. Oh Lord! my repeated prostrations are to that 'Varaha' form of yours.

4. That 'Hari' drawn forcibly by Prahlada's devotion came out of a pillar and killed that demon by inserting suddenly

his nails by pushing him down Oh Lord, my repeated prostrations are to that 'Narasimha' form of yours

5 Having measured the Heaven and Earth by his pair of feet that 'Trivikrama' placed his third foot step on the head of Bali Oh Lord! my repeated prostrations are to that 'Vamana' incarnation of yours

6 The Divine Being by putting down the valour of Kiratharjuna pleased the Manes by offering the blood of those haughty kings who were blind by passions Oh Lord! my repeated prostrations are to that shining incarnation of yours

7 Then born out of a mortal womb as Sri Rama, He married that immortal Sita whom he got as a reward in a chivalrons contest He also got the 'Vishnu Bow' from Parasurama by showing his skill in archery Oh Lord! my repeated prostrations are to that Rama the weilder of 'Kothanda Bow'

8 That Rama who is attractive by all the known auspicious qualities in the company of Goddess Lakshmi in the garb of Janaka's daughter, carried out his father's words Oh Lord, my repeated prostrations are to that form of Truth

9 The Lord of monkeys was able to get back his lost kingdom and wife without delay only with his divine help Oh Lord my repeated prostrations are to that friend of Sugreeva.

10 That ever vigilant archer who was exiled and who was a refuge of all the distressed gave shelter and kingdom to that demon leader (Vibhishana) who was also exiled and who came and surrendered Oh Lord! my repeated prostrations are to that Sri Rama incarnation of yours

11 The husband of Janaki, the Goddess of Fortune ruled over the kingdom in association with those brothers He was always served by Hanuman Oh Lord my repeated prostrations are to that king of kings

12 That Pama conjugated by the drops of energy of Vishnu and Siva once again took birth on earth in this "Kali

Yuga" to control the workings of Kali. That incarnation is now shining in the name of "Sasta", Oh Lord! my repeated prostrations are to that incarnation.

13. That most powerful *weilder of "Plough" weapon who* was the lover of Revati and possessed of a powerful name 'Balarama' the annihilator of all foes killed a great number of wicked heathens. Oh Lord! my repeated prostrations are to that Balarama.

14. That incarnation with butter in his hand robbed of the *mind of all* by the *music of his flute* and *played always in the* company of cow herd boys in 'Gokula' (among cows) Oh Lord! my repeated prostrations are to that ever-shining Krishna.

15. Taking a seat in the middle of yourg ladies and entering their mind by the display of his music and dance, that incarnation thrilled the mind of all those lustrous ladies. Oh Lord! *my repeated prostrations are to that form of "Oneness".*

16. That Krishna propelled by a love-letter met that young Rukmini who *was in the morning of youth-hood and who was* waiting for him in a temple of Goddess Uma. He then carried her away and wedded her in his own place. Oh Lord! my repeated prostrations are to that Krishna in his wedding costume.

17. He gave protection by offering endless garment to that respectful Draupadi who was crying aloud for help with the words "Oh Krishna! Krishna! Oh Achyuta! Save me this helpless orphan". Oh my Lord! my repeated prostrations are to that refuge of all.

18. He met the daughter of Jambavan and accepted her as *his bride. With her he proved that great truth and married* Bhama also. He further got the gem necklace known by the name 'syamantaka'. Oh Lord! my repeated prostrations are to that Incarnation of spotless character.

19 He once lifted us the Govardhana mountain with his hand in order to put down *Indra's pride of very heavy rainfall*

and also to protect them, the cowherds Oh Lord! my repeated prostrations are to that lord of the three worlds

20 Having met in the attitude of a class mate Kuchela who came to him drawn by his flow of devotion Krishna gave him Kubera's fortune Oh Lord, my repeated prostrations are to that Lord of all happiness

21 Drawn by devotion He approached out of mercy even a hunch back and transformed her to be a young girl of attractive limbs He then solicited her out of kindness as she was loving him Oh Lord my repeated prostrations are to that Mukunta.

22 Oh Mukunta, Oh Narayana, you are relative of all You came to this Earth in various incarnations in order to protect us having established 'Dharma' on the Earth You are the only person in the entire universe fit to be approached for protection

23 Out of devotion or out of panic or due to sufferings from Kali, those people who repeat with all faith these verses in the early morning, will become free from worries and shine well

24 Thus extolling Achyuta without faultering (slipping down from the spiritual level) that sage reached the gate of Dwaraka in order to see that Lord who is illumining the universe, who is a friend of Arjuna and whose form is attractive

25 That traveller of the three worlds, placing his folded palm on his cerebrum beheld Krishna untouched with the three fold workings of Maya Immediately that Narada, must incarnate was welcomed by him (Krishna) with his two beloveds

26 ' Is there any happy news that you want to convey" asked thus by Hari the great sage replied ' I like to speak something good as I am persuaded by Maya"

27 ' You may listen to this also Oh relative of all! that enemy of the Pandavas desires to insult those good natured men (Pandavas) under the pretext of going in a procession by the side of them as he is arrogant and a man of evil designs

28. 'That Duryodhana must see in person the chivalry and valour of Arjuna. This is the desire that is residing in my mind. Let the friend of Arjuna (Krishna) bestow light in this".

29. Listening to the words of that great sage and also knowing his mental process that lotus-eyed Hari gave him a reply indicating the future course.

30. If that Partha is really chivalrousand if he is in the habit of punishing his enemies, he will show his valour without delay before the very eyes of Duryodhana even without divine weapons.

31. Even then that cruel-minded idiot will never give up his enmity towards Pandavas. A serpent will never leave of its poison even if it is beaten severely by others.

32. Thereafter that sage taking leave of Krishna bearing Krishna's (Murari) words containing deep and hidden ideas, started from there in order to see and tell Yudhishthira and others and also to bless the weilder of Gandeeva bow.

33. Having conquered that celestial nymph and having vanquished the Kalakeyas who could never be defeated even by the Gods, that Kireeti (Arjuna) met his brothers and shone well greatly extolled by those great persons in victorious words for a long time.

34. With his mind confused due to excess of love that Arjuna being released somehow or other (by his brothers) approached at night Draupadi of attractive teeth who was waiting for her lord expecting good news.

35. The eyes of Draupadi met his peculiar eyes in such a significant way that she stooped down her face for a long time out of bashfulness though she was able to subdue the mind of even that firm-minded Arjuna.

36. Who was able to know—even if he was an expert or clever in conjugal behaviour—what all were done and how they were done in the course of the conjugal sports in that night by Draupadi and Arjuna who were for a long time suffering from mutual separation.

37. They enjoyed a bliss entering into a mystic state of union by placing a pair of charming thighs on another pair, a pair of legs on another pair, a handsome face on another face, a pair of bosoms on a breast and also by placing an organ on another.

38. That night was passing on unnoticed by them who were mutually enveloped in a state of oneness with their body closely clasped and who were immersed in conjugal bliss by their mutual contact.

39. That night painted with deep darkness and clouds passed off with its heavy down-pour of rains. The moon also taking a place in the face of Draupadi became reflected on the faces of Pandavas.

40. Listening in that divine period, to a sound blended with music, literature and intervals melodious to the ears and wading through ether, they opened their eyes and got up from their slumber.

41. The Pandavas saw in the sky, at that time, in the eastern direction Garuda (divine eagle) and Aruna, sun's charioteer coming from a distance clad in red cloth.

42. They saw Narada shining in front of them. He was coming towards them displaying the art of music followed by a lute played with his hand

43. Carrying that lute played with his hand and wading through the sky reverberated with the sound he came very close to them and their mind.

44. The moment he entered he was welcomed by them in accordance with the rules and in an orderly way. Then that sage began to speak clearly meaningful words to Yudhishthira and others by spotless character.

45. "In which ever place Pandavas who are old by Dharma live, there stays always the Goddess of Dharma with them' You are here adhering to Dharma. Draupadi is also with you always.

46. That pleasure that was experienced by Arjuna on earth, he certainly did not derive in Heaven. That Goddess not seen in Heaven, was seen by him on earth under the pretext of Draupadi.

47. Ladies are doing Adharma even in Heaven. So the Goddess of Heaven contemplating for a moment descended on the earth to live with those 'Dharmistas' (Those who are adhering to Dharma) desirous of getting bliss.

48. Gods and scholars know about the universal supreme power that supercedes mortal power in all stages of life. The ways of fate are beyond the reach of mortal mind.

49. In days of yore, kings like Harischandra, Nala and Rama were repudiated from the kingdom by the power of fate. Afterwards regaining strength by doing Dharma they got back their kingdom and ruled.

50. Because you are possessed of faultless character and adhering to your Dharma, I am pleased with all of you particularly with Arjuna as he was able to get heaps of peculiar types of unfailing arrows and weapons from the lords of directions."

51. When Narada the traveller of all the three worlds and foremost among divine sages was telling like this lovingly, that son of Indra (Arjuna) brought immediately all the heaps of those (divine) weapons and arrows.

52. When that Jishnu was about to show those great arrows and weapons to the great men, that sage, Brahma's son who had a knowledge of the past, present and future prevented him thus.

53. "These unfailing (effective) weapons and arrows are now neither to be seen nor to be used. The lotuses do not show its gracefulness when there is pitch darkness.

54. Good men show their (cleverness) skill themselves in an appropriate period which is free from all hindrance and not in an unfavourable period just as the moon showing its lustre

during the full moon night of the Sravana month (when the sky is very clear)

55 Let these (weapons) arrows disappear now Let them be seen in the future war" Saying thus Brahma's son who could travel at will disappeared immediately

56 Before the very eyes of those Pandavas the arrows disappeared from that place Recalling again and again those words of the sage those great men passed on the time wandering in the forest

57 Then once a procession headed by Duryodhana reached that forest where King Yudhishthira was under a vow for the Sadyska sacrifice

58 That cruel minded person (Duryodhana) even though well placed (in life) liked to derive self satisfaction by causing mental disturbance to Pandu's sons under the pretext of leading a procession

59 In consonance with Indra's words the king of Gandharvas sitting in his chariot fell at those wicked persons from the sky when their procession was on

60 Immediately the outcome of that procession slipped from the aim and recoiled on the head of that evil minded person Who can understand the working of fate?

61 All those princes born in the line of 'Kuru were beaten and crushed by them Greatly perturbed and severely dealt with they felt as if they were surrounded by elephants and serpents

62 Bereft of his teacher's blessings that Karna lost his presence of mind and ran away earlier in great speed along with Vikarna abandoning all of them out of panic (on seeing the Gandharvas)

63 Unable to get himself free and to release his relatives and brothers from the Gandharvas' hold even Duryodhana attaining the (pathetic) condition of a sacrificial animal cried aloud Ha Ha

64. Having fettered those wretched Duryodhana and other Kaurava princes and their ladies with a single cloth the Gandharva heroes were marching on through the sky very fast.

65. The son of Indra (Arjuna) heard that loud cry (for help) coming from the pitiful throat of the panic-stricken Kauravas and their young ladies.

66. That chivalrous Arjuna with uplifted bow came out followed by Bhima and also saw them in the sky as if they were taken away somewhere by crocodiles.

67. He roared aloud in militant voice "When our king Yudhishthira is living who is there in this world coming forward to humiliate us the descendents of 'Kuru'?

68. Set free, set free all the Kauravas". *Thus saying in* great fury that 'Parantapa' ran forward and blocked those Gandharva heroes by discharging showers of arrows.

69. The king of Gandharvas, then came near Arjuna by dragging that Duryodhana with him and told 'Bibhatsu' courteously thus pointing out Duryodhana's evil design.

70. "Oh friend, Kiritin, in accordance with your father's order this has been done by me *like this. But I have been blocked by you suddenly. Therefore, tell me as to what I should do now."*

71. Listening to those words of the king of Gandharvas, at that time, that great Yudhishthira an embodiment of peace (tranquillity) suddenly ran towards him persuaded by his nature and passified him.

72. Afterwards,, Dharmaputra requested Chitrasena thus because of his noble demeanour. *"Oh merciful one, forgive with mercy this one guilt committed by my brother."*

73. Then having set free immediately Duryodhana and others who were fettered, the king of Gandharvas along with his followers disappeared through the sky leaving the Pandavas there.

74. Listening to his brother's words that intelligent Vijaya thus overcoming easily that Gandharva troop forcibly by his wealth of matchless power, caused Duryodhana to be set free from imprisonment even though he was an 'Arindama' (one who destroys his foes) mainly due to his devotion to his brother and his love towards his relatives and shone near his brothers with his victory as his crest jewel.

Canto XVII

1. Prompted by fate, departed from each other the Pandavas went in different ways seeking their livelihood. Because, they liked to live for an year in disguise as per the bond of their enemies (Duryodhana and his brothers).

2. Dharmaputra in the guise of a Brahmin and in the name of Kanka for the welfare of the people approached the king of Virata in a polite demeanour and served him as a 'Sabhasthara'.

3. Bhima appearing in the garb of a cook and calling himself as 'Vallava' was appointed appropriate to his form by the same king as the head cook to look after the kitchen.

4. Vijaya of spotless form, due to the power of fate in the form of an impotent (devoid of masculine traits) with the name Brhannala was appointed to give tution in dance to the daughter of that king only after a test by the ladies.

5. Called as Granthika by the citizens, Nakula also was appointed by the educated officers as an officer to guide those who were looking after the horses.

6 The respectful younger brother of Nakula (Sahadeva) took the name of Arishtanemi and appointed by the same king in the same kingdom as the chief officer in the dairy department to look after the cows.

7. Calling herself as Malini, Draupadi a lady of spotless virtues approached Sudeshna, the queen of the Virata kingdom and was attending on her as a servant-maid.

8. Once Bhima who was living in satisfaction with the name Vallava killed in a duel an arrogant wrestler Jimuta by name who approached him deliberately under the pretext of meeting him in sport.

9. Without any intention Bhima played with animals such as lions, tigers and wild pigs as he was persuaded by the ladies of the 'haram' who liked to see his valour.

10. When ten months passed on for those people who were thus living in disguise, once Keechaka the commander-in-chief of the army happened to see Draupadi of beautiful limbs.

11. That scoundrel afflicted by Cupid followed here and there without any other thought that noble Draupadi the beloved of valourous heroes and murmurred these indecent words.

12. "I know that my sister Sudeshna certainly is severely troubling you a flower by kicking with her foot. Oh lady of beautiful brows you are worth to be seen and admired as you are possessed of elegant limbs.

13. Oh beauty incarnate put out of the fire of love in me with your (cool) limbs by coming to me as I am a lion among valorous persons. Thereby, you can soar up to the lordship of all a position, worshipped by all."

14. Listening to that request emerged out of the mouth of that love-insane idiot, that virtuous wife of the Pandavas gave a reply boldly without any kind of fear and with the power of chastity even though her heart was hurt.

15. "How is it that your mind likes to wander thus in unrighteous path now? Turn your mind towards your wife because loving another's wife is uncommendable."

16. Having told thus Draupadi quickly passed him and wriggled out to a great distance. Lightning disappears before the thunder sound is heard in a rainy season.

17. Thundering out angry words loudly that rogue reached his sister's mansion, told her everything impatienly and went to his abode only after framing a secret plan.

18. Then on a particular occasion Sudeshna called Draupadi by her side and told her thus "Oh servant girl, I am indeed, extremely thirsty. Therefore, bring the liquor from my brother's mansion."

19. On hearing these harsh words of the queen Draupadi closed her ears and told thus thinking about that unexpected behaviour of fate.

20. "That which is possessed of the ability to control and divert forcibly the mind of cruel natured person from bad ways is said by the good as a desirable trait of Lordship. You may also know that.

21. Oh queen in spite of that it is highly surprising that you are doing yourself thus taking a leading part in this. You have many servant maids. Let any one of them may be employed"..

22. Hearing that Sudeshna told her again. "You are afraid, Oh auspicious lady, thinking about some antisocial activities. I know your weak mind. So go without giving a reply and without further delay."

23. Even though sent by the queen that chaste Draupudi was greatly pathetic. She covered the entire path in panic thinking and relying only on the Sun God and reached his abode.

24. Then dragging shamelessly the upper garment of that most noble lady he (Keechaka) was gazing significantly. But suddenly crossing him she escaped into the assembly hall. Slipped from the hold he fell down on the earth.

25. Even though he has fallen he got up quickly from the ground greatly incensed, followed and caught hold of that noble lady by the hair locks when the king was looking on.

26. Suddenly he was thrown at a distance by a certain giant sent by the Sun God. Lamenting, for a long time aimlessly she entered the 'harem' greatly perturbed.

27. At that time Sudeshna approached that 'Sirandhri' (Servant-maid) who has just entered in that manner and who was murmuring slowly with her face covered with tears. Sudeshna asked her as if she was unaware of it. "Have you brought the liquor or not?"

28. "Having shaken forcibly the branches of a young tree are you asking me the cause of its fall. Very shortly brought about by fate you will witness a fatal end of your brother who is dull-headed and who is a 'Mumurshu'."

29. Thus that bold 'Kshatriya' princess (Draupadi) gave reply to Sudeshna who asked for the cause of her grief and reached Bhima's bed at once at dead of night.

30. "How are you getting sleep, Oh my lord, even after looking at me your pathetic dear beloved thus humiliated again and again by a stranger even when you are here living.

31. If I see that rogue, a wretched charioteer again living, then, Oh dear lord, know that this is my final meeting and that is certain."

32. Thus lamenting that unfortunate daughter of Drupada falling on his breast shed tears by weaping in great pathos as she was greatly distressed.

33. Having promised Keechaka's murder by fabricating immediately a method Bhima passified that Draupadi (Yagnaseni) and sent her from there.

34. On the next day also when that cruel person was requesting in great love as before that intelligent bold lady spoke to him thus remembering the words of her dear Bhima.

35. "If you aspire now a remedy through me for your fever of love, you may go to the dance-hall today at night quietly and get ready for a sexual feast.

36. Reaching the chamber of Cupid passing through the steps you may enjoy by getting from me such a conjugal bliss as you have not experienced before a like of which you cannot expect from your wife."

37. Deluded by listening to that he entered the same hall at dead of night making himself up by putting on his final decora tions thinking about that desired happiness that has not been experienced before.

38. Bhima who was himself getting ready there earlier in accordance with the stipulated plan, killed that son of a charioteer with his blow of fist when his beloved (Draupadi) was looking on.

39. Then listening to the death of Keechaka his brothers also came there. Looking at the dead body of their relative and also Draupadi nearby they became greatly enraged.

40. "This lady is to be cremated along with him as she is related to him by love". Thus pronouncing a judgement his brothers took her also to the cremation ground for cremation by binding her also with him.

41. "Ha Lord of the Universe, Ha my lord! save me, save me a forlorn lady from these people. Oh Master, interested you are in protecting the distressed, protect me as I am caught and tortured by others." Thus she cried out.

42. Immediately rushing towards that spot in great speed in a frightful form and holding trees Bhima killed all the brothers of Keechaka and went to his abode.

43. In the meanwhile Duryodhana, the enemy of the Pandavas came to know through his spies the death of Keechaka and his brothers and thought about the future course of action directed by his deluded passion.

44. Blinded by passion that wretched Duryodhana immediately consulted Karna and other leading councellors and decided to wage war on Virata king and to take by force all his wealth.

45. First he employed the king of Trigarta in the Sourthern direction for robbing the royal cows. Thereafter, out of pride he engaged himself for an encounter taking mighty soldiers with him.

46. Having known that the cows were being robbed of by those Tragartas, the Virata king immediately taking a powerful army with him attacked the enemy troops even from a distance.

47. Then in a battle during night time the Virata king was caught by the enemies. But he was (rescued and) released by Bhima. Though Susarma was caught by Bhima, he was set free by Yudhishthira out of mercy.

48. On hearing that cows were being robbed of by Dhartarashtras (sons of Dhritarashtra) even through Northern border, the coward son of Virata king bawled out war cry aloud in the presence of ladies.

49. "On a former occasion this Brhannala, without any sign of panic was driving the chariot for Vijaya who was desirous of burning the Ghandava forest. Therefore, she deserves to be employed as a charioteer."

50. Listening to the words of Sirandhri that Uttara (son of Virata king) offered an armour brought by his sister Uttara to Brhannala (for self protection) in battle.

51. "Oh friend, Brhannala, you must bring the cloth of all the Kauravas for Panchalika, remembering Draupadi who was insulted and humiliated by them."

52. Hearing, at that time, those words of Uttara Brhannala replied. "As long as your brother, the victor of the enemies is there, where is my difficulty in this world (in carrying out your orders)."

53. Thus giving a reply to Uttara she started with Uttara (the son of Virata king). Bawling out victorius cry Vairati also reached the battle field.

54. That weak-minded person (Uttara) heard there in the battle field *the cracking noise of great chariots, the trumpetting* of tuskers, the hissing sound of bow-strings, the creaking of the *bows and the brey of horses.*

55. Shivering out of panic he jumped out of the chariot and ran in the direction of his palace. Running after him who was thus fleeing, Arjuna brought him round.

56. That son of Virata king was greatly terrified as he was highly feeble minded. With his body perspiring and burning (within) he told Brhannala thus in pathetic words.

57. "Oh, Brhannala, don't drag me now and throw in front of the God of Death. I have not masterd the art of weapons and I am not capable of fighting as I am moving about like a girl.

58. Turn away your attention from the battle that involves too much of physical strain. In this world, people can foresee prosperity only when he is living.

59. Let the Kauravas take away our cows and all other *similar forms of wealth.* All Kauravas *are highly deserving.* If my wealth is robbed of you have no business to comment.

60. Therefore, divert your heart and chariot from them having saluted them. If you have the ambition to fight them out you may sport (play games) in the battle having relcived me."

61. The heroic Vijaya by holding his hand stopped that Vairati (Uttara) who was thus lamenting in front of him and requesting for permission to flee (from the battle field). He then told Uttara thus by persuading him to fight.

62. "Having spoken very loudly before ladies, how are you *now remaining as a coward before enemies He who shows his* back to his enemies by fleeing out of panic meets with disastrous cansequence

63. Oh prince, I will not turn back the chariot, from this place without conquering the enemies by running after them with

weapons and without driving the cows back. This is my decision.

64. *If* you are not interested in fighting *yourself* then give these horses (and the chariot). I shall according to my ability punish the enemies who are cruel and blind-folded by passion".

65. By his inherent ability Arjuna by passifying Uttara made him enter the chariot again. Then meditating upon Hanuman he got himself ready in the battle field to fight his enemies.

66. When the entire enemy troop was interpreting in different ways on seeing him standing in that manner, the king of Angas told the magnanimous Bhishma pointing out that Brhannala.

67. "Oh great soul, leader of a great chariot division of the army! with your power of observation look at this man who appears like an impotent person. With a charioteer he is lustrous like the sun. His entire body is enveloped in heaps of lustre.

68. Even though he looks like a 'Shanda' *(a person who is* neither a man nor a woman) he must be Jishnu the son of Pandu. He appears here, certainly in disguise. Is there any person (in *this universe)* other than Vishnu *(*Garuda vahana) who can dare to see even a bit of that great Serpent (Adisesha).

69. He will discharge suddenly and forcibly arrows on us boldly (without fear) as he will let out his fire of anger that was hidden within for a long time *and now blazing forth by rupture.* Who is there on earth to resist the on-slaught of Arjuna. Look at his tiger-like display demonstrated in controlling and discharging.

Canto XVIII

1. Listening to those words of Bharadvaja (Drona) that dull-headed Duryodhana rebuked that intelligent one thus.

2. "If Arjuna reveals himself in an improper time, then this comment of the preceptor is quite out of place.

3 Our chivalrous soldiers who are desirous of fighting in the battle front will be discouraged when the opponents are praised

4. Oh Bharadvaja! your words will be inconsistent with the relation between introduction and conclusion in an indecent argument "

5. Thereafter, Karna also said looking at them "How is it that there is shivering (due to panic) in all of you

6 It is this panic found in all of you who are cowards that makes the enemy behave like a lion and not his bravery

7 All of you may return to Hastinapura with the cows immediately I am here to resist him whether he is Partha or any other person "

8 On listening to those words of Karna, Gautama told the truth "No purpose will be served by this rash statement of yours

9 How can you think of fighting alone with that Kireeti who had once fought with Siva and who had sat with Indra on the same throne

10 Your animosity towards Partha is surely for your destruction How is the animosity of an elephant towards a lion? '

11 Because of the humiliation (showered) on his father (by Duryodhana) Drauni (*Asvatthama*) *became enraged and told* thus "Let this cleverness of the king of Kurus (Duryodhana) be seen (by all of you)

12 Even though he is bereft of the blessings of his teacher (Parasurama) and also the knowledge of the rules of war, this person (Karna) is highly talkative and haughty in season and out of season

13 Even though he is devoid of common sense (intutive power) and inactive when situations come, this son of a

charioteer has become a permanent object of worship for the king of Kurus.

14. Though we are his well-wishers who are acting only after testing (studying) the enemy (in his strategy) and who are devoted to duties we have always become persons interested in his humiliation.

15. For those whose heart is affected by jaundice even sweet taste becomes bitter. A person cruel by nature sees (only) cruelty in every thing.

16. We are speaking and replying only in vain. We are always panic stricken. Let that powerful Angaraja (Karna) fight for 'Kururaja' (Duryodhana)".

17. When they were thus picking up quarrel, that intelligent great grand-father (Bhishma) passified all of them by his gentle words then.

18. "Oh, noble preceptor, be passified, let all the others also be passified. I think in this hour of battle, quarrel is not proper.

19. Oh preceptor, your words are true and agreeable. Karna has said thus only to awaken (encourage) the heroes."

20. The moment Parantapa saw with his pair of long eyes Karna in front of him, he immediately became enraged.

21. The chivalrous Arjuna, at that time, taking his real form stood there, having got his heaps of weapons from the cremation ground by merely remembering the same.

22. That hero then meditating upon Hanuman, the bestower of victory everywhere, hoisted the flag with the emblem of that monkey (Hanuman) on his chariot.

23. That Gândeevi, then, employed the Virata prince as his charioteer and charged the chariots of six horses even though he was having one chariot at that time.

24. As he was (always) devoted to respectful elders, he (Arjuna) then sent in quick succession arrows that prostrated at the feet of respectful persons such as Bhishma and Drona his opponents.

25. Greatly pleased in the company of Arjuna and frightened by the sound of conches Uttara had at that time two-fold mental feelings just as the confluence of Ganges and Jumna.

26. When Duryodhana's army was again and again agitated, their great grand father (Bhishma) told them about the termination period of Pandava's obligatory terms.

27. "*For every five years two months become in excess by* the transitory motion of the luminary bodies in the Zodical regions.

28. Thus five months and thirteen years have passed. Or else how can that intelligent one (Arjuna) reveal himself?

29. Jishnu will not at any time, return without victory. Therefore, it is not proper now to argue something about him".

30 Even though those words of Bhishma, the great grand-father were just (real) that Duryodhana did not appreciate that truth because of his avarice.

31. In consonance with Karna's words that fool started towards his city with the cows taking a small division of his army.

32. In the meanwhile that monkey bannered Parantapa pointed out the respective chariots of the enemies to Uttara.

33. "This is Karna's chariot marked by the flag with the tiger emblem. Look, look here? In front of the army this (clearly) is seen.

34. This chariot of our preceptor (Drona) is seen in the middle of the army. Oh, Vairatin, this chariot of that great one is marked by a 'Vedi' (a decorated platform).

35. Oh, Uttara look here. The bow-bannered Asvatthama's chariot is seen in the north of the army.

36. West of that, look at the chariot with the palm-marked banner. This superior chariot of great speed belongs to our grand-father."

37. Thus pointing out one after another the chariots of the opponents Partha cast his glauces on all sides around him.

38. At that time with a sudden alert pointing out the southern direction with his hand Dhananjaya told Uttara who was looking at the chariot.

39. "This must be the serpent-bannered chariot of that cruel-minded Duryodhana our enemy. He is seen running away.

40. Acting like a thief, I think he is running away with a number of cows by cheating us as he is frightened. In fact, a war is not without looting.

41. So lead the horses quickly to that spot where that cruel-hearted man is" thus expiditing him that intelligent Arjuna rushed forward in haste.

42. Arjuna overtook and resisted his enemy that thief when he was half way. The cows returned to their own shelter place in tumultuous noise.

43. Anticipating danger to that king of Kauravas, at that time the great chiefs stood all round him ready to fight simultaneously.

44. Like the cloud of the rainy season with its incessant down pour of rains, Arjuna attacked them with showers of arrows continuously.

45 to 48. Cutting and breaking the chariots with his sharp divine arrows, smashing the skulls of elephants, chistling the limbs of horses, cutting assunder the armies, spreading his stainless-fame, driving away to great distance the evil-minded opponents Dussasana and others, causing to

disappear Bhishma and others who were not very much frightened and when Karna was looking on, killing his brother, Gandeevi (Arjuna) ran towards Duryodhana in a short while remembering his beloved (Draupadi) and all that had happened (previously in the assembly hall) on merely looking at him

49 In that battle that Arjuna (Svetavaha) in great fury shone like the fire blazing forth in an (sacrificial) alter by the flow of ghee.

50 That Kaurava (Duryodhana) looking at the arrows emerging from Gandeeva in quick succession turned and ran away without (expecting) any respect

51 Dhananjaya told in anger sharp words to that Duryo dhana who was fleeing fast showing his back

52 "Oh leader of a gambling gang I am not Panchali This is not a game with the dice Know these are arrows discharged

53 Even though I have been made a servant by the (foul) dice play, I am the victor of that Chitrasena Look, a bit, at the nature of these divine weapons of the Lords of Directions

54 Oh evil-minded! Understand that I am Jishnu, the weilder of Gandeeva bow It is not befitting on the part of you, Duryodhana, to flee like this"

55 Thus mocking at Duryodhana he directed Uttara thus deluding all those rival Kauravas with the help of his 'Mohana' arrows

56 "Except Bhishma who knows his rival well remove and collect the cloths of all of them immediately for the sake of Panchalika to the satisfaction of your sister"

57 When that order was carried out by Uttara, Duryodhana (the son of Dhrtarashtra) who regained his consciousness and who was almost humiliated (in a fitting manner) told Bhishma and others thus

58. "Why were all of you indifferent here, in the course of the battle? At this (weak) moment I have been certainly duped by you, my great trust worthy associates"!

59. Duryodhana who was telling them thus was (still) humiliated by Bhishma "Tell (us) where had you been at that time?". He, *however, started to his city.*

60. By breaking his helmet with a 'Vipatha' and by throwing his weapons into that cremation ground Arjuna (Kireeti) immediately hid his real form himself (as before).

61. Becoming Brhannala again, that intelligent Jishnu returned victorious to the city in the company of that Virata-prince.

62. Virata king on entering the city heard about his son who was in the battle-field. He immediately liked to send an army for his help.

63. *On getting information, through his spies, that his son* was returning victorious, that Virata king awaiting the arrival of his son stood like that (for a moment) with joy.

64. (Then) When Vairati was playing dice with that Kanka (Yudhishthira) he praised with a smile in his face the chivalrous deed of his son in the battle-field.

65. That Pandava (Yudhishthira) smiling gave a reply immediately thus. "There is no wonder on the deed of your son as he is helped by Brhannala".

66. "Surpassing my son how could you praise that 'Shanda' " saying thus the king struck him (Yudhishthira) with the "Pasaka" (dice coin)

67. The chaste Draupadi rushing forward immediately received in a vessel the blood that was oozing out through his nostrils.

68. The King's son just then, arrived and his father asked him thus "How could you defeat the Kauravas". Hiding the identity of Arjuna, the son replied.

60 "No chivalrous act has been done by me in that battle A son of a God played (a game) well in that battle"

70 The Virata prince (then) presented all the cloth snatched away from the Kauravas to his sister in accordance to the promise given just before going to the battle-field

71 The next day on entering the Hall the Virata king saw Kanka and others sitting on covetable seats (seats set apart for great men) and became greatly angry towards the Pandavas.

72 "How are you eligible to occupy freely those seats of great men" Listening to these words of the Virata king Dhananjaya gave a reply

73 "Oh King! what you have told now is quite appropriate A person who was able to sit on the same throne with Indra is not qualified (as you say) to sit on this seat"

74 Immediately Uttara in all courtesy told his father thus "Your anger must not be directed towards these-respectful persons at any time

75. "Oh father, this kind of hard deelings resembling a cut with an axe is not proper on these persons resembling celestial trees in disguise

76 You may know this Brhannala as that valiant hero Arjuna and it was this Gandharva who played games in the battle-field"

77. The son of that Virata king looking at those Pandavas said to them further "An act done in ignorance does not deserve criticism

78 You may forgive for the disrespect shown by us in words" Having said thus he told his father about their real identity

79. On listening to those words from the mouth of his son about their real nature and their various deeds done in the forest that Virata king became extremely happy at heart

80. "These persons who were looked upon by me with disgust because of my passion, are not at any time mere stones. In fact they are highly precious gems for ever." Thus thinking the Matsya king said thus:

81. "Because of lack of discriminative power in me I did not see these precious gems as the sons of Pandu (I, now, know) that Bhima under the pretext of the lord of Gandharvas gave me protection by killing Keechaka.

82. Saying thus that king approached Dharmaputra and requested him thus out of attachment "Let Dhananjaya who is foremost among renowned persons accept my daughter Uttara as his wife".

83. "How can I aspire to superimpose your daughter my desciple, in the place of my housewife? But I like to accept her as my daughter-in law. Oh king, excuse me" Thus said Arjuna to him.

84. On an auspicious occasion in the presence of great persons that most noble and intelligent and lustrous son of Subhadra wedded that most charming matchless Uttara who was fit to be united with that foremost among men.

85. On that auspicious day thinking about the future lot of the Kauravas and looking at those persons sitting comfortably in the Hall, Krishna told them thus in limited words by way of advice.

86. "Just as a flower that makes a tree beautiful and also becomes a cause for its seeds (for the future propagation) a charming (gem-like) bride adds colour to a family and also becomes a cause for the family propagation (by begetting children).

87. Let there be a good number of flowers in trees; but only a few alone may give rise to fruits. Let there be a number of brides in this (Kuru) dynasty. This bride (Uttara) alone becomes the cause of future progeny".

88. When the marriage ceremony came to an end that great Yudhishthira lived comfortably with his relatives in the city known by the name Upaplava just like the sun remaining in the sky free from planetary eclipse.

89. This simple Mahakavya written by Ramasubramony is placed before good men in all courtesy for their all round joy.

90. Having gone through the famous Mahabharata of eighteen 'Parvas' this person has written this Mahakavya of eighteen cantos due to the divine encouragment given by Goddess 'Uma'.

91. Even though there is black mark in the disc of the moon (a person gifted with all fine arts) a true observer of taste finds the elements of art alone (and not the black colour) on it. *Even though thirsty, a royal swan may absorb only milky* portions from a mixture of milk and water.

Canto IX

Verse—90

In accordance with this direction given by the divine sage, Oh foremost among good men! with a pure heart proceed on following the path of the experienced elders for getting prosperity. Desirous of going on pilgrimage, you may stay on these holy places, for a well-versed person must accumulate virtues by doing virtuous deeds.